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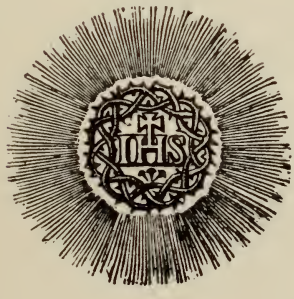
THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. XLVII



WOODSTOCK COLLEGE
1918

FOR CIRCULATION AMONG OURS ONLY

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THE

WOODSTOCK LETTERS

VOL. XLVII. No. 1

THE RISE AND PROGRESS OF THE QUEEN'S WORK

The Editor of the Woodstock Letters, with that thoughtful courtesy that characterizes him, has considered that it will be interesting to his readers to have an account of the rise and progress of the work which we are doing in organizing Sodalities of the Blessed Virgin, striving to carry out the directions of Very Rev. Father Wernz in regard to this holy and efficient society. Te begin at the beginning, the plan of publishing a Sodality magazine to endeavor to infuse into the Sodalities of the United States a greater spirit of zeal for the threefold work in honor of the Queen of Heaven originated with Father Wernz himself. For some time he had been in correspondence with the Father Provincial of the Missouri Province concerning the establishment of a Sodality magazine. Various difficulties arose, but finally, in the autumn of 1913, Father Burrowes, in response to a very earnest request from Very Rev. Father Wernz, took very definite steps to commence the publication of a Sodality magazine at once. The writer was then called from New York, where he was spending the summer as an aid in the editorial department of *America*, and instructed to begin a magazine for the Sodalities.

Two tasks at once presented themselves, the first to discover the actual condition of the Sodalities of the Blessed Virgin and the second to learn the art and science of magazine making and investigate the devious ways of a business office. Beginning in October, the writer, with the capable assistance of Mr. Daniel A. Lord, S. J., gathered together all the information possible concerning the existing Sodalities, and set himself to study as well the true spirit and purpose of the Sodality

itself. At that time he was no better informed than the average Sodality member on the real purpose and spirit of the organization, and as to the condition of the Sodalities themselves, copious correspondence produced so little information that the only method was to go about in person, far and wide, to speak of the plans and obtain as much first-hand information as possible about existing Sodalities.

A study of the rules of the Sodality of the Edition of 1910 was indeed an agreeable and stirring revelation. We had at that time the too-prevalent impression of the Sodality that it was chiefly meant for girls and young ladies, and that the activities were mainly devotional in character. One reading of the Rules of 1910 brought about a revolution in this idea of the Sodality and opened up a vista of opportunity and achievement which were as inspiring as a new crusade, full of the most glorious possibilities for the honor of God, the service of the Queen of Heaven and the good of the entire Church. Instead of being merely a devotional organization the Sodality was revealed as the epitome of the whole Christian life, a training school for the lay apostolate, an organization truly supernatural, full of that fruitful love of the Blessed Mother of God which finds its natural expression in personal goodness and devotion, and in works of charity, and so adaptable in its organization, so universal in its membership, that it offered itself as a solution for some most crying needs of the time. On the other hand these needs of the time were more clearly brought home to us through the wide travel which was necessary in behalf of the magazine and to gain an idea of the condition of existing Sodalities. Going from place to place one met all ranks of Catholic people and obtained the viewpoint of all, from the leaders of the hierarchy, through the ranks of city and country pastors, down to the occasional man one met on the cars, who was often able to give side-lights and bits of special information about existing conditions which no one else could furnish.

The first rule of the Sodality synopsizes its spirit and purpose, and it was on this first rule that we began to build up the plan for the magazine, the entire scheme of propaganda, and the platform of the Sodality in the United States. We may be permitted to quote this familiar rule again: "The Sodality of Our Lady, an association founded by the Society of Jesus, and approved by the Holy See, is a religious body which aims at fostering in its members an ardent devotion, reverence, and

filial love towards the Blessed Virgin Mary. Through this devotion and with the protection of so good a Mother, it seeks to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves each in his state of life and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked." Every phrase is worthy thoughtful study. We have here an association founded by the Society of Jesus and therefore one put especially in our hands, of which we are in a particular manner the proper custodians and promoters. This religious body follows remarkably in its main outline the spirit of the Society of Jesus itself. Our great vocation is to work first for our personal holiness and next for the help of the neighbor. "The end of this Society is not only with the help of divine grace to seek the sanctification and perfection of our own souls, but with the same earnestness and zeal to work for the sanctification and perfection of our neighbor." The rule of the Sodality declares that the Sodality seeks to make its members, "sincerely bent on sanctifying themselves, each in his state of life, and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked." A striking parallel indeed.

The rule goes on to declare that the Sodality must foster in its members "an ardent devotion, reverence, and filial love towards the Blessed Virgin Mary" as the first aim of the Sodality, and "through this devotion and with the protection of so good a Mother it seeks to make the faithful gathered under her name good Catholics." This exemplary Catholicity will make the members of the Sodality shining lights of good example in their parish and in their city, and it is to manifest itself in the threefold field of work in honor of the Queen of Heaven. "They are to be sincerely bent on sanctifying themselves each in his state of life." This direction embraces the whole field of personal sanctity, and the rules go on to give practical directions for attaining this first and most important end of the Sodality. Secondly "they are to be zealous as far as their condition in life permits to save and sanctify their neighbor," and this great sentence includes all the vast field of work for the neighbor, the entire range of spiritual and corporal works of mercy. Finally "they are to defend the Church of Jesus Christ against the attacks of the wicked." So that personal

holiness, the help of the neighbor and the defense of the Church against her enemies, is the threefold work of the Sodality in honor of the Queen of Heaven. Of these activities the most important is that of personal holiness, but this object of the Sodality was well understood and generally aimed at in existing centers. The second and third objects of the Sodality, the help of the neighbor and the defense of the Church, were languishing or lost sight of in many instances. In very many places the Rules of 1910 with their practical and definite instructions as to the formation of sections to partake in active work of the Church, seemed unknown, even to the directors themselves.

In consequence of this one-sided development of the Sodality, and of the neglect of those external activities which are the spontaneous expression of devotion and a most effective means of keeping up interest and zeal, many Sodalities had declined and fallen off in membership. As one zealous bishop remarked to the writer in discussing this question: "We have made the mistake of not realizing that very few of our American people have a vocation to be contemplatives. They wish to take part in active work to show their love of God by helping their neighbor." There is hardly a single Sodality which has failed to succeed or has fallen off in membership but that we can trace its lack of success to the want of observance of the rules. Hence the organizing of active work in the Sodalities presented itself as a providential means, first for stimulating new interest, and drawing active and energetic people to take part in Sodality work, and second for stirring up the spiritual side of Sodalities as well, and interesting the members in their own personal holiness by engaging them in pious works for the neighbor. At a very early period in our plan it was therefore decided that the Sodality magazine must emphasize the threefold purpose of the Sodality, taking special care to bring forward the efficacy of the Sodality organization in work for the neighbor and the Church.

Long and deeply did we meditate on a name for the new magazine. Requests were sent about for suggestions, and a number of titles were sent in, some of them five words in length! We were seeking a phrase which would epitomize the devotion of the Sodality of the Blessed Virgin, its activities in her honor, and the duty of Sodalists to work for personal holiness, the help of the neighbor, and the defense of the Church. At last one

day, after much discussion, some one suggested the name "Our Lady's Bugle", and from this we evolved "The Queen's Clarion", but there was need of some word to express the activities of Sodalists. So one day when Father Provincial, Father Socius, and the writer were discussing a name together, after twisting and turning every phrase we could think of, we unanimously decided that "The Queen's Work" was the title which best epitomized all that we intended the new magazine to be, as the chronicler and encourager of the work of Sodalists in honor of the Queen of Heaven. So "The Queen's Work" it was decided the title of the magazine should be.

Shortly after this decision, and before the first issue appeared in May, 1914, the following very cordial letter was received from Very Rev. Father General:

"ROME, Feb., 17th, 1914

THE REV. EDWARD F. GARESCHÉ,
Editor of *The Queen's Work*,
St. Louis, Mo.

REVEREND FATHER IN CHRIST:
Pax Christi.

It pleases me greatly to hear that your Reverence is soon to begin a new magazine for the Sodalities of the Blessed Virgin, and I send your Reverence my fatherly blessing, so that this undertaking may meet with the happiest issue. I know how much this magazine can help towards increasing devotion to our sweetest Mother, the Queen of the Society, and towards cultivating the piety of chosen souls among the Faithful.

We must never forget that the Sodalities of the Blessed Virgin have a purpose that is altogether supernatural, a twofold purpose, that of leading their members to the perfection of each one's own state of life, and of guiding the Sodalists in apostolic works, and urging them to various deeds of charity and mercy, according to the varying circumstances of persons and places.

I especially recommend to your Reverence earnestly to encourage and promote the mutual intercourse of the Sodalities among themselves, throughout all the country, and to make this intercourse as easy and profitable as possible. * * *

I recommend myself to your Holy Sacrifices.

Your Reverence's Servant in Christ,
FRANCIS XAV. WERNZ,
General of the Society of Jesus."

This letter still further defined and clarified the purpose of the new magazine. It was evidently inspired by the first rule of the Sodality and urged that the twofold purpose of the Sodalities, that of leading their members to the perfection of each one's state of life and guiding the Sodalists in apostolic works of charity and mercy, according to the varying circumstances of persons and places should be given emphasis in its pages. In especially recommending the encouraging and promoting of mutual intercourse among the Sodalities throughout the country, Very Rev. Father General merely emphasized the 66th and 68th rules of the Sodality, which urge congresses of Sodalities, and Sodality Unions with a common council. Our general plan was therefore defined, and a great field of Sodality organization opened before us. It remained to put this immense program into effect.

It would be interesting indeed to tell of the work of the first year. It was pioneering with a vengeance. We went about the length and breadth of the country at frequent intervals, telling Ours and others that we were to begin a Sodality magazine, when some of the directors were thinking seriously of abandoning the Sodalities themselves. And there was the additional difficulty that all wise and right thinking people were convinced that there were too many Catholic magazines already in the field and that the proper thing would be, apart from a case like ours which absolutely required a special organ, to reduce the number rather than increase it! The blessing of God be upon those hearty and kindly souls who gave much-needed encouragement and cheer!

Moreover, these investigations revealed an extremely discouraging condition in the Sodalities themselves. To begin with, for the most part they were unaware of the new edition of the Rules of 1910 and thought the Sodality was merely a devotional society with a meeting once a week or once a month and a monthly communion. All the activities of the Sodalists were confined, in most places, to attendance at the meetings, where some prayers and the Office of the Blessed Virgin were recited, and to a monthly communion. In some places the Sodalities had so dwindled away that where ten or fifteen years ago their membership had been counted by hundreds it now was only a handful. The Men's Sodalities in particular in many places had been changed to Holy Name Societies, evidently on the supposition that

the Sodality was obsolete, and no longer held any interest for men. So strong was the prejudice in many places against the Sodality, particularly for men, that it was sometimes necessary to avoid mentioning it by this name. Thus for example, in one very flourishing parish where we put the whole organization of the parish into the hands of the Sodality, the following dialogue took place with the pastor:

The pastor, "Father, we will do whatever you say, and we wish to put all your plans into effect in this large and wealthy parish, but please do not mention the word 'Sodality'."

Your humble servant, "Well, it must be a Sodality, and affiliated to the Head Sodality at Rome if I am to organize the work."

The Pastor, "Oh yes, we will have real Sodalities, with provision for all classes, men and women, young and old, but if you mention that name 'Sodality' many of the people will not join, because the Sodality is so thoroughly discredited in this city."

Yet this is one of the largest of our American cities and one where there have been Sodalities in our own churches for many years. Finally some of our own Fathers wrote to say that in their opinion it was quite hopeless to begin a magazine for the Sodalities, for they were almost extinct.

Then there remained the difficulty of obtaining material for the magazine itself. The few Sodalities which were engaged in active work proved to be too busy to answer letters. One Father condoled with the writer as follows: "My dear Father", said he, "I sincerely sympathize with you. In two years you will have exhausted every possible bit of material that you can write about the Sodality which will interest people, and after that time you will have nothing more to write about."

These difficulties might have seemed insurmountable if one had sat down and pondered on them. The only thing, however, was to set out to meet them one by one. To gather information about the Sodalities, we adopted the only practical means at hand. It was the peripatetic method. By going about from place to place and asking what was being done we sometimes found interesting items of information, and at other times were able to suggest and set on foot new activities. This gave interesting items for the magazine and indicated where efforts should be made to better things. One would arrive in a city and inquire where there were flourishing Sodali-

ties, and perhaps go to see the directors of them. It was really astonishing how little the pastors of the city itself knew of other parishes. It was difficult sometimes to find out where any Sodalities were located, and the ideas which the pastors, even of adjoining parishes had of the activities of other parishes were very vague.

In the meantime, in the intervals of this travel and on the train, we were continually planning the magazine, and gathering information about magazine-making. Moreover we had an opportunity of speaking to many of the editors of our Catholic papers and magazines and of picking up hints and suggestions, and also went through some of the plants of the greater secular periodicals. Incidentally we did a bit in the way of securing advertising, and so by using every opportunity and pushing things as much as possible, we were able during the months from October to May to get ready for the first issue of the magazine, which appeared in May, 1914. We still have very pleasant recollections of the chorus of approval which greeted the first issue. Let us express once more the heartiest thanks to all the kind people who spoke or wrote of their interest and pleasure in reading the first number.

One of the most interesting departments in the magazine was, of course, that of "The Queen's Work in America", in which we chronicled the activities of existing Sodalities and the new developments in their work. But this was precisely the most difficult department for which to obtain material. In fact it became necessary to originate activities in the Sodalities by organizing, giving retreats, etc., in order to supply matter. It was exceedingly difficult to get directors and secretaries to send in these reports, and this continues a great difficulty. For example there is one very fervent and interesting Sodality center from which I have the standing promise of the director that he will send me an account of his activities. I have written to him at rather regular intervals for nearly two years, and am now at about the tenth or eleventh letter. There was another director to whom I wrote some fifteen times, and finally concluded with an apology to him for the evident offense I had somehow given, which must have been the reason of his silence. He then wrote to assure me that no offense had been given. He had simply put off answering on account of the press of other business, and then had been ashamed to write!

THE ORGANIZATION OF THE SODALITIES

Step by step with the progress of *The Queen's Work* has therefore gone the organization of the Sodalities themselves. At first it was necessary to make plans of organization by gathering points and suggestions from existing Sodalities in the United States and studying the workings of Sodalities in Europe. In some parts of Europe, notably in Germany, Austria and Spain, Sodality organization had progressed to quite a point of perfection. The method of organization by sections or committees to do the work in honor of the Blessed Virgin for personal holiness, the help of the neighbor and the defense of the Church, was thoroughly developed, and it was the activities of these well organized Sodalities which suggested the new provisions made in the Rules of 1910 for Sodality activity. It was necessary, however, to adapt these suggestions to the conditions of our own country. The basic idea is as simple as possible. It consists in studying the particular needs of the parish and the activities that may be expected to succeed there. Sections or committees of Sodalists are then formed and each section is given charge of one definite activity in the parish. The members of the section are responsible for the conduct of this activity, each section has its own officers, a president, a secretary, and if need be, a treasurer, and they can hold their own meetings, while at the general meeting of the Sodality, reports are read which synopsize the work accomplished by the sections. Add to this that divisions of the Sodality are formed for the boys and girls in the school, for young men, young women, and for the older men and older women, and one has a complete summary of the Sodality organization.

The activities of the sections cover the field of personal holiness, the help of the neighbor in all the spiritual and corporal works of mercy, and the defense of the Church and the spread of the Faith. The principle, of course, is always co-operation and not competition, so that whenever any good work is already in charge of a definite organization in the parish it is to be left to that society, while the Sodality section takes up other work, needed and not attended to. By studying Catholic and non-Catholic associations, their methods of organization, and the needs of the various parishes and of our Catholic people in general, a great variety of sections has been

devised, from which any director may select those particularly suited to the needs of his own parish.

These sections fall into four groups, those whose works have to do with the welfare of the Sodality itself, those whose works concern the personal holiness of the Sodalists, those which work for the neighbor through the spiritual and corporal works of mercy, and those which work for the defense and spread of the Church. In the first class are the membership section, the ways and means committee, mutual aid section, correspondence and social section, section for the promotion of the Union of Sodalists in Prayer, lecture course section, etc. Among the works for personal holiness, are the section for annual retreat and monthly recollection, sections for frequent communion, for spiritual reading, for perpetual praise (the members of this section divide the days of the week or of the month among themselves, so that each day some member of the section will render special praise and adoration to Almighty God), the union of prayer (the members of which pray especially for one another's intentions), etc.

Among the sections for the help of the neighbor, are the parish welfare section (to district the parish and keep in touch with newcomers and those in special need), catechetical section, eucharistic section, church decoration and adornment, entertainment and athletics, (The latter to organize athletics not for the Sodalists themselves but for the general benefit of the parish youth) Catholic truth, parish school aid, the missions, home and foreign, church door library, book rack, scripture study, academies and study clubs, musical, section for vacation schools, immigrant classes, classes in citizenship and English, section for the care of poor and neglected children, for the aid of the sick, etc. In regard to the defense of the Church, besides the activities just suggested there may be a press section, public morals section, section for visiting the prisons and institutions, and in a word any activity that is needed in the parish and not already undertaken, can be cared for by means of the sections of the Sodality in honor of the Blessed Mother of God.

The question may naturally suggest itself: "These things are excellent on paper, but is it possible to carry them out in actual practice? How do the pastors take to the idea of Sodality organization? What success have Sodalities actually had in carrying out these good works?" It would take up more space than even the

courteous editor of THE WOODSTOCK LETTERS can afford, adequately to answer these questions by the many instances. Suffice it to say that the pastors are increasingly interested, that the work goes on by leaps and bounds, and that the results are immensely encouraging, showing quite conclusively that all that is needed to put this great plan into effect is zeal, tact, and perseverance on the part of Sodality directors. Give the people some definite task not too great for their powers nor too burdensome, and encourage them to do it in honor of the Blessed Virgin, and the results are really inspiring. Before going on to speak of the Sodality Unions and their plans we shall give a few instances of the working of our plan in practice.

One of the most striking instances is that of St. Thomas' Parish, Chicago, just on the borders of Chicago University. The former pastor had been unwell for years, hence, though the parish was extremely large and well-to-do, there were no societies in it except a small conference of St. Vincent de Paul. When Father Thomas V. Shannon was given charge on the death of the former pastor, he asked us to organize the entire parish on the lines that we had been suggesting. So we made an appointment for Sunday, October 29th, 1916, and on that day I spoke at all of the Sunday masses on the need of the lay apostolate, emphasizing the words of Our Lord in the twenty-fifth chapter of St. Matthew. We then extended, in the name of the pastor, an urgent invitation to all who wished to take part in the active work of the parish to come to one of the three meetings to be held that day, one for the young ladies at three o'clock, another for the married ladies at four-thirty, and the third for the young men and married men at eight in the evening.

At the first meeting a splendid gathering of young ladies listened with interest to an account of the work of the Sodality. After emphasizing the great purpose, to inspire devotion to the Blessed Virgin and pointing out the threefold way in which this devotion is to show itself, by work for one's own personal holiness, the help of the neighbor and the defense of the Church, I enumerated the activities of the lay apostolate which might be taken up in the parish, mentioning the work of teaching catechism to poor children, helping the work of the parish school, sewing for the altar, the missions and the poor, organizing dramatic entertainments, social clubs, circulating Catholic literature, establishing a Church

Door Library, welcoming strangers and newcomers to the parish, helping poor girls; in a word we covered the whole field of possible endeavor for Catholic young women. Then came an interesting part of the work. The pastor arose and invited all who were resolved to abide by the rules of the Sodality and to undertake its work to group themselves into sections. He called off, one by one. the names of the various sections, indicating the part of the church where those who wished to join these sections might go. He began with the sewing section. "All those who wish to join the sewing section" said he, "please occupy the front pews on the right hand side." A great crowd arose and moved toward these pews, and for a breathless moment I was afraid that all of the Sodalists were going to join the sewing section! We continued to call off the names of the sections one by one and grouped the members in different parts of the church until all had volunteered for one section or another. Then came the question of leadership. The obvious method was to call for volunteers, and here surprising developments occurred. "Is there anyone", said Father Shannon, "who can take charge of the entertainment section, who is experienced in dramatics and elocution?" A young lady came forward. "Well, Father," said she, "for three years I have been in charge of dramatics at Chicago University." Again, there was need of some one to take charge of the study club for Catholic literature. Another lady arose, and approached the pastor. She was a professor of literature at Chicago University, and as she came forward she remarked to me in an aside "It happens that I am writing a text book on Catholic literature." The pastor was very anxious to establish a supplementary lunch for the poor children. After he had gone about a bit among the sodalists, inquiring whether there was any one there who had experience in such activities, he came up to me greatly excited. "Why, Father" said he, "I have just discovered that we have here in the parish the leading expert on food values in the State of Illinois. She is employed by the Public Schools for just the kind of work that I want her for. I never would have found these people in five years," he went on, "if we had not had some such meeting as this."

The preliminary work of organization finished, and the secretaries having taken down the names and addresses and telephone numbers of those present, the young ladies left the church to make room for their

mothers, who were to come for the second meeting at four-thirty. At this meeting a great number of married women gathered to hear of the purpose of the Sodality and its methods of organization, and they were no less enthusiastic than the young ladies. The chief activities proposed to them by the pastor were to district the parish so as to keep in touch with the parishioners and welcome newcomers, and to sew for the altar, the foreign missions, etc. In the evening a very well attended meeting of young men and married men concluded the activities of the day. To the married men Father Shannon suggested co-operation with the St. Vincent de Paul Society and building a new parish school, while to the young men he proposed the formation of study clubs for their own improvement, and encouraged them to take care of the poor boys of the parish. We concluded the day with a little talk to the Sisters to tell them of the method of organizing sections in the Sodalities in the school. It was really delightful to see the general enthusiasm at the end of that very busy day, in which I counted some ten sermons and talks at the masses and meetings. One matron in the parish came up to say that she felt that she would not sleep a wink that night, as she was so eager to begin some of the activities! Best of all, the enthusiasm instead of dying down has gone on increasing in depth and fervor. I am going to transcribe some paragraphs from *The Queen's Work* which tell of the situation in this parish four or five months from the date when we made the first effort at organization.

CHURCH ADORNMENT AND SEWING

"The Guild of the Tabernacle, consisting of married women of the parish, now numbers four hundred active members. These members are divided into the Sanctuary Section for the service of the altar, and they have established a circle for making ecclesiastical vestments, fully equipped with modern machinery for cutting and sewing. At the Masses on Christmas all the vestments and altar linen used were the work of this section. They have also undertaken the unification of the decorations of the church and the harmonizing of the ecclesiastical furnishings under the direction of an artist of some renown. In this way, the vestments, church furnishings and decorations will all be worked out according to a

uniform scheme so as to produce a general harmony and unified effect.

"A natural consequence of the renewed interest in sacred worship is the establishment of a course of instruction on the history of the Catholic liturgy, given to the leaders of this guild by one of the priests of the parish.

CHARITY WORK

"The Philanthropic and Charity Section has undertaken the work of supplying a penny luncheon for the children of the parish schools. This luncheon is for the especial benefit of children who are underfed or unevenly fed; but any who wish may purchase it. The children themselves do not know to whom food is given free. The rates are very reasonable: soup 3c, cocoa 3c, etc.

PAROCHIAL HOUSEKEEPERS

"The Section of Parochial Housekeepers are looking after the parochial equipment. They notice what is in bad repair and what needs repairs, and, in addition, attend to what might be called the housekeeping details of the church and parish premises.

PAROCHIAL DIVERSION

"The Guild of St. Cecilia, numbering one hundred and twenty young ladies of the parish, has been established and entrusted with the work of promoting sociability, and the members are very enthusiastic. The social features grew so fast that the reverend pastor is now employing a salaried parish hostess, whose duty it is to supply all sorts of parochial diversion, both for the grown-up members of the parish and for the children in the school. She directs the children in their play and correlates the social life of the child with the work of the school, taking from the Sisters the burden of getting up entertainments, etc. An outgrowth of the Guild of St. Cecilia is a Choral Union for training a parish chorus that is to bring back that most admirable form of musical entertainment, a choral concert.

DRAMATICS

"A Dramatic Club has been formed, and instructive and edifying plays are in preparation. A remarkable amount of latent talent has been discovered through this organization. During Lent the Dramatic Club will present for the parish "The Upper Chamber," by Monsignor Benson.

WORK FOR GIRLS

"The Guild of St. Elizabeth, also composed of one hundred and twenty young ladies of the parish, are putting themselves under scientific instruction to prepare for personal social work among the handicapped and poor. There are quite a few girls who have little education and therefore make very poor wages. This guild will help them to train themselves intellectually and industrially and get them positions where they will be able to continue their education The members are also gathering up the children of the parish and getting up a list of good places for girls to board at and a registry of Catholic boarding houses for the students at the University and for the workers down-town. They will early begin classes in domestic science, millinery and dress-making.

FRIENDLY VISITORS

"Another section of this guild will undertake the work of friendly visitors. Divisions will be made in the parish, and groups of members will take charge of each division, to visit newcomers, give advice to visiting girls, and encourage the practice of religion and affiliation with the church societies. Through the efforts of this guild every poor family in the parish was furnished with Christmas cheer during the last holiday season.

CATHOLIC LITERATURE

"The Guild of St. Catherine, composed of sixty-two young women, has taken up the work of disseminating and circulating Catholic literature. They are now ready to launch a church-door library in the vestibule of the church. They have collected Catholic books and periodicals for the St. Vincent de Paul Society and for Sisters who visit the Home of Incurables in the parish. A reading circle is being formed, with a carefully arranged program. The watchword of this guild is that

every member is pledged to buy a Catholic book at least once a month. This guild will also supply religious articles, such as beads, etc., to members of the parish, and the income derived from the sale of these articles will be applied to the work of the guild. They also obtain subscriptions for Catholic magazines and distribute magazines and papers, and will strive to become expert catechists and give instruction in Christian doctrine wherever there is need.

MISSION AID

"In the Guild of St. Colomba there are enrolled thirty women of the parish to aid in the home and foreign missions and to promote sociability. They will adopt some district in a more needy region of the United States and equip it with a church and school, and pledge the necessary maintenance of the pastor.

BUILDING A SOCIAL CENTER

"The Guild of St. Sebastian, composed of ninety of the young men of the parish, has undertaken to build a social center with all the features needed by the parishioners. They have also bought a motor-bus to bring the smaller children to school during inclement weather, and have supplied five hundred dollars in addition to run the bus for three months. The young men are growing in their membership, and will take up further activities for their own benefit and the good of the parish.

A REMARKABLE CIRCULAR LETTER

"The Guild of St. Thomas, composed of one hundred and eighty married men of the parish, has agreed to look after the finances of the parish, both outside the church and within it. They have used a circular letter, dated January 15, in which they speak of the splendid accomplishments of the parish in the few months past and call on the parishioners to contribute systematically to their support. They report that nearly five hundred children have been enrolled in the school. These are all receiving musical education without extra expense, and the boys receive military drill under trained officers. The letter then tells of the work being done by the Sodalities, and concludes with the very reasonable and practical recommendation that everyone should be systematically generous in the Sunday contributions. One paragraph in particular in this report is worth quoting:

"It is not so difficult to be generous at Christmas and Easter, but it is trying to our nature to be consistent in giving on the fifty-two Sundays of the year. If you note the financial report, it is the Sunday receipts that bear all the ordinary expenses of the parish. You know that the priests of St. Thomas are deeply grateful for the generosity shown at Christmas time, but it would not be doing our duty if we did not call your attention to the fact that nearly twenty-five hundred people who attend church at St. Thomas on Sundays do not give an average of three cents apiece. This is the real weakness in our finances here, and it is the one thing that we should try to right. A little more generosity in this regard, a little more spirit of self-sacrifice, and this source will be made a tremendous influence for furthering the ends and aims of the parish. The giving on Sunday should not be an accidental thing, but should be calculated; it should have about it something of a sacrifice. It then becomes not only a generous but a holy duty well done. The giving or receiving of money should never be made an odious thing. Whatever is given in our Church ought to be without any stain of compulsion. 'The Lord loveth a cheerful giver.' Whatever you give, give for the love of God, and not because of fear of man.

"Let us add our earnest solicitation that you do not neglect the training of children in their duty of contributing their own mite. What an example we have in this respect among Protestants! In doing this you are already carrying out the wishes of your Church, and you are leaving behind you those on whose shoulders the burden of their Faith will one day fall. Let us prepare them for the test.'

It would be well if this could be brought to the attention of a great many well-meaning but thoughtless members of our Catholic parishes. It does not imply a slur on the generosity of the people of St. Thomas parish, who, on the contrary, are more than usually liberal, but it simply indicates the general thoughtlessness of many Catholic people when it comes to contributing to the support of the Church."

Since this report was written every word from this parish brings tidings of new developments and successes. The communions last Easter Sunday were over two thousand, and every Sunday a thousand hosts must be consecrated. The Easter collection was over five thousand dollars. Just the other day a bazaar raised eleven

thousand dollars in six days—it would have been impossible without the Sodalities to raise more than three or four thousand. So that both temporal and spiritual activities have profited from the Sodality organization. A house to house canvass of the parish is now being made for eligible members for the Sodalities.

We have given this instance in detail, because it is a very characteristic one. One might multiply examples from various localities. Indeed we have seen enough to be quite sure that this plan of organization will produce the fruits that we are hoping from it, if only the directors of Sodalities will encourage and systematize the work. Perhaps in some future issue of the LETTERS we may give further details of the work of the sections, an account of the forming of special Sodalities like those for Teachers and Nurses, and something of the activities of the Unions of which nearly a score have now been formed in the United States.

E. GARESCHÉ, S. J.

THE NEW NOVITIATE

St. Stanislaus' Novitiate of Woodstock-on-Hudson opened its doors on Saturday, August 25, 1917, to a community of four priests, twenty scholastic novices and four coadjutor brothers. The brothers had come here the day before from St. Andrew's to put the house in order under the direction of Father W. H. Walsh, whose task it was to alter the building and make it fit for a religious community. The fathers and the novices came here that same day, the 25th. The Fathers came from various parts of the Province: we, from St. Andrew's. We were to be the "Secundi" and were to hand down to the "Primi" coming in on the 27th, the traditions of the house.

For us the journey began with a blessing and ended likewise. In the morning at St. Andrew's, we knelt in Father Rector's room and received the farewell benediction of a Novice Master we were leaving; in the evening, after a day of travel, we knelt again, this time in the little chapel, and there, in the Sacramental Benediction of our Eucharistic Lord, a new Novice Master blessed us and received us safe in our new home.

After an early dinner, preceded by fusions with all grades, we started our three-mile walk to the railroad station, to the number of six novice walking-bands.

The remaining two of our score of pioneers were down in Beacon, N. Y., where one was to undergo the military physical examination and then come by a later train to Yonkers.

On the road we were made conscious of the many curious glances at eighteen stalwart pedestrians, walking three-by-three in the silence of their noon-examen, but at the railroad station with our suit cases in hand we excited no more interest than would have been given to a St. Andrew Baseball Team if there existed such an organization.

On the train we were the despair of the candy and magazine vendor. We looked young and healthy, but after a few hopeful but futile attempts he gave us up as too cheap a crowd for him to do anything with.

Arriving at Yonkers, we lost no time in following the directions for reaching 615 North Broadway. Leaving the station, you walk one block to the right and board any car going to Getty Square. Get a transfer and transfer there to the Park Avenue car which stops in front of the Wankika Drug Store. On the Park Avenue car you will ride north for about twenty minutes. Get off at Greenvale Avenue and walk one block over to North Broadway. This brings you to the middle point of our 1200-foot street front, and all you have to do now is to enter one of the lodge-gates at either end of the wall.

Entering the gate we had to walk at least one hundred yards of the arching roadway before we caught our first glimpse of the house as it is set back about five hundred feet from the street and is further protected from view by the foliage of the trees which in many instances reaches to the ground. The first impression one gets of the house itself is that of an old English castle, with its square Norman tower and parapet roof. The whole structure is built of covered brick, the only wood visible exteriorly being that of the wide porch which runs about the four sides of the house except for the fifty-foot break for the ivy-grown porte-cochere entrance.

Opening the front door into the narrow hall, you find yourself almost immediately in the chapel, the central room of the house. Made by combining two rooms it extends through the depth of the house, being lighted by three large French windows overlooking the Hudson. In the arched recess formed by these three windows the altar is very effectively placed. Next to the chapel on the left is the large and roomy sacristy and, on the right,

the conference room. Both are reached from the chapel by large folding doors on opposite sides of the room, up near the altar, so that the floor-plan of these three rooms is that of a cross and the whole effect especially when the doors are opened is remarkably church-like considering that this is merely a private house and not a specially constructed edifice. Included in the angle between the sacristy and the front hall, under the left arm, so to speak, of the "cross" we mentioned, are situated the room of Father Provincial, the parlor and the main stair-case. On the other side, between the conference room and the front hall, are found Father Procurator's room, the small stair-case, the Porter-Tailor-Sacristan's headquarters and the splendid library-room whose fine carved-wood bookcases will contain the House Library. The Novices' Library will be on the floor above, over the front hall.

Almost every room on the second floor opens on a central hall, located over the chapel. Off it are found Father Master's and Father Minister's rooms, the Fathers' recreation room, the room of the Spiritual Father, the Infirmary, the Novice's Library and the four novice ascetories.

Dormitories occupy all the third floor except the room taken for the clothes room. These are all ordinary sleeping rooms, two of them large enough for eight alcoves, others holding only four.

The tower rises two stories above the rest of the house, holding two good-sized square rooms in each of which four alcoves have been placed. The stairs go straight up to the parapet roof, from which a commanding view of the Hudson is had—northwards up the full length and breadth of the Tappan Zee and southward to the far-off but discernible Woolworth Tower and other New York City skyscrapers.

Down-stairs, on the basement floor is the refectory, a well-lighted cheerful room on the river side of the house. At the far side a door leads to the kitchen. This is kept closed, the waiters bringing their trays from the refectory to the kitchen by means of a hallway. Needless to say, there is no efficient dummy-and-refectory cart system as at St. Andrew's. Next to the kitchen is the small scullery which is also the headquarters of the bakery department.

All the washroom, shower-bath and sanitary arrangements for the novices are centralized in another section of this basement floor. All the walls are whitewashed

and all the wood work painted white in these rooms so that it gives to the whole a neat, sanitary and well-lighted appearance. In the washroom, the method of procedure is as follows: each novice fills his tin basin at one of the large sinks and then carries it to his place on the long white shelf on the opposite side of the room where his mirror and other accessories are kept.

The basement also contains the furnace room, equipped with a modern hot-water heating system, and a combination shoe-room and tool-room. "Combination" seems to be a keyword here whether referring to rooms or men. The brother who is cook is also furnace-man. The baker is also buyer for the house and has charge, besides, of the novice refectorian and scullery workers. The infirmarian is excitator and too many other things to mention; while the porter is also, as hinted at in describing his headquarters, the incumbent of the onerous offices of sacristan and tailor. The same may be said, in a modest way, of what we novices try to do.

Such was our new home that now presented itself to us for our first inspection. For on our arrival we did make a careful inspection of every part of the house. A merry proceeding too it was as we sped up and down stairs, peering here and there into dormitory after dormitory, ascetory after ascetory. Many of the rooms, in fact most of them, were not yet completely furnished, but their bareness only enlivened our interest as we speculated on what was to come.

Our inspection over, we entered the chapel to get the Lord's blessing on ourselves and on the work we were beginning for Him. It is impossible to describe the feeling which encompassed us as we entered the chapel and knelt before the Divine Presence in His lowly Tabernacle Home. Accustomed to a grand cathedral-like chapel at St. Andrew's, we were to spend our prayerful moments for the coming year in this tiny room where dwelt the same Lord of all, our "Changeless Friend." As we knelt there in our little chapel and, through the large windows behind the altar, saw the peacefully flowing Hudson, the massive piles of rocks extending hundreds of feet into the sky, the beautiful clouds tinged by the last rays of a dying sun, and saw, too, there before us, in this very room, Him a Prisoner, Who by His single word had done all this and brought us here, thoughts of awe and reverence and gratitude overpowered us. He took us from a home that was a very palace and brought us here to this less magnificent, poorer and, in some re-

spects, less convenient dwelling, but not one of us would have it otherwise. Gratitude is ours for being so fortunate as to be chosen "pioneers." With the spirit which pervades His whole house, no amount of inconvenience (and after all, they are very few), no amount of labor, can make us for a moment regret what we choose to consider our great fortune; we, by the blessing of God, were the first to occupy "Woodstock-on-Hudson".

WOODSTOCK AND THE CHINESE MISSIONS

The arrival among us in 1916 of a future Chinese missionary, to finish his theology at Woodstock and make his tertianship at St. Andrew's, brought the thought of the needs of the destitute missions of China more vividly before us. With all the resources cut off that used to come abundantly from France, where even schoolboys were wont to deny themselves to add their sous to the great funds that went out, the Fathers of the mission of Feng Yang Shien, a part of the famous mission of Kiang Fan, found themselves starving. At this juncture, Father Chabloz came among us and inspired a movement that up to the present has been able to afford substantial help to these struggling heroes of the Cross. Through the initiative of two of their number, this movement was firmly established among the fourth year Fathers of 1916–17 and remains so this year.

Briefly, the scheme is this: out of their free masses, those who have volunteered, say ten stipend masses and the collected stipend is sent to Pére A. Barmaverain, United States Postal Agency, Shanghai, China.

In this way there went to the mission by June, 1917, more than $250, and by November 1, the amount had reached nearly $400. This is not counting all that went from St. Andrew's and elsewhere in the Province, through the same means. As an example of the time required for the sending the following dates may serve; Sent: November 27, 1916; Received, Shanghai, January 9, 1917; Receipt, Woodstock, February 16, 1917. The privileges enjoyed by those who do this service for the missions are great indeed, as will be seen. They become members and enjoy all those privileges possessed by the members who are also benefactors of the Holy Apostolic League, and were granted by Pope Benedict XV in a rescript to Father Petazzi, S. J., of Venice, Italy, June 26, 1916.

1) All priests enjoy the favor of a privileged altar three times a week.

2) Moreover, a) They may gain a plenary indulgence on December 8, July 31, March 25, August 15, September 29,—all feasts of Apostles, All Souls' Day. Twice a month at their own choice. In articulo mortis, by invoking at least in their own heart the Holy Name of Jesus.

b) Also the following privileges:

A. The faculty to bless with a single sign of the cross beads, crosses, crucifixes and pious medals, and to apply to these objects the Apostolic Indulgences.

B. The faculty to apply to the beads with a single sign of the cross, the Crosier Indulgences.

C. The faculty to apply to the Crucifix the Indulgences of the Via Crucis, with the ordinary conditions.

D. The faculty to bless and invest the faithful in the Scapulars of the Holy Trinity, the Passion of Our Lord, the Seven Dolors, the Immaculate Conception, and Our Lady of Mount Carmel, with the faculty to use one formula for the blessing of all.

E. The faculty to bless the Medal of the Immaculate Conception, and that of St. Benedict, with the Indulgences attached to them.

What is the need of such help and how much good it can do when it is received, may be gathered from two letters received last year from Father Barmaverain himself. In the first, after testifying to his profound gratitude, he proceeds:

January, 1917

CATHOLIC MISSION,

Feng Yang Shien, China.

REV. AND DEAR FATHER:

The territory we are evangelizing comprises fourteen sub-prefectures, and almost seven million inhabitants. Of these a little more than seven thousand are baptized, scattered most of them all over this immense region looked after by but six missionaries. How quickly one breathes the prayer: "Send us workers", when one thinks of the work yet to do, and of the fruits to be gathered by a mission that would be rich in men and means.

Unfortunately the different Protestant sects have established themselves in the larger cities and only too

often display a wealth of means that impresses the poor Chinaman, who sees none of it among us Catholics. But then happily for the poor Chinaman, the fruits of their proselytising generally do not correspond to their efforts; for they are without the great thing necessary, God's grace. Still they do interfere with, even keep back in some minds the movement towards the true faith, at least for a time. What are we to do? Take the field directly against these adversaries? That would be impracticable, might very easily be disastrous. What we can do is quietly but unceasingly get ahead of them and do better than they. The competition of the non-Catholic sects, who are well provided with money and fairly so with men, becomes increasingly feverish, especially now that the great war is draining the Catholic nations that once so generously supported our missions. Besides even here we feel very much the rise in prices of necessities caused by that very war.

In the country of Fong Yang Fou we experienced this year a terrible flood that reduced thousands of our poor Christians to complete destitution. Only the other day I was preparing a number of catechumens for baptism, when, after looking at the parish register, I asked one poor fellow about his family: "How many are there now?" He looked at me in silence, sadness in his eyes. "Where is your wife?" "She starved to death." "Your son?" "Starved to death." "Your daughter?" Starved to death." Can anything be sadder? Of course deaths from actual hunger are not, I believe, very numerous, but there are still only too many who perish as a result of their extreme misery. But excuse this digression, I only wanted to say that the very misery of the country has had the effect of raising the prices of necessities, and hence our own condition is more and more embarrassing.

Think then with what gratitude we received your alms "to buy rice for my pupils." God knows these are numerous enough. During all the months of Sunday School preceding the New Year, I had to feed more than 150 people who came for instruction and baptism. Towards the middle of February, school opens once more for some months, and for fifteen days my poor Christians will eat the rice that the good fourth year Fathers of Woodstock have bought for them, while I instruct them in their duties as good Christians. Meanwhile I take the liberty of sending you some small works of Chinese art, the work of the painters of Fong Yang Fou; they

are a specialty in this neighborhood, and are called "Fong Hoang". If you think that this school of painting would find admirers among any future benefactors, I shall be very glad to get you some more. I wish I could also send you some photographs, but alas, I cannot. Later on I may be able to, when I get a camera and the necessary adjuncts. We have nothing of that kind here at all. Besides I do not dare to ask for such a thing as that just now when everything is so dear, and when our financial resources are so taken up in mission work and new buildings that the expenditure of the smallest sum makes itself painfully felt everywhere. But Providence will send better days Please pardon this chatter, and believe me, dear Father, I am very grateful; remember us in your prayers and holy sacrifices, and remember all my poor Christians and pagans in Fong Yang Fou.

In union in Corde Jesu,

A. BARMAVERAIN, S. J.

In an earlier letter, written to Father Chabloz, the same Fathers says:

"In my name please thank the Woodstock fourth year Fathers who have secured this alms for you. Your first $20 came just in time, for I was on the point of sending away from the mission several pupils whom I was no longer able to support. I thank the Providence that watches over the needs of the poor missionary. Thanks, a thousand thanks to you, too. And what will I do with the $20? Why, I'll buy some rice for my poor fellows, who in swallowing the fruits of your kind deed, will also drink in the knowledge of the good God Who wills not that His little Chinese perish. Ah these little Chinese! what beautiful qualities they have, especially when religion transforms their heart and grafts on to their nature the Christian virtues. That is work for an Apostle; that is what we are humbly trying to do, and God in good measure blesses our efforts. But how much there remains to be done! How many missionaries ought we to have and what material help to multiply our efforts and make them prosper! The section confided to me has more than six million people, and as yet we have only seven thousand converts. Then on the material side how much we have yet to do! We have as yet no building we can call a church; each Father has for the present only a big shed to say mass in, while we wait for better days. You see everything is as yet only beginning. As for schools, Sunday schools, central normal school for catechists, each one arranges as best

he can. What is worse, this year we had another flood. The river Hoai rose and swept away every thing, towns, villages and farms. The poor people flee from home with their families and go begging in more prosperous places. My poor Christians passed by, weeping and calling to me to receive at least their children; then went away merely to wander hither and thither, half-naked, dying from starvation and exposure. It is a sight to make the heart of a missionary bleed with pity. And the worst of it is that when they return it is only after most of them have sold their wives and children into captivity. And yet how am I going to succor so many needs? In the case of the children, I can try to open wide the doors of the schools and the supplies of my store-houses to instruct them and feed them, but for how long? and what then? Let us trust in the help of Providence. America is so big and generous! What a help to China she can be! Thank God, she is beginning. Thank the good Fathers then for me, and may their generosity kindle the fire of zeal in their country. The prayers of my little Chinese whom they have helped will not fail to bring to them and their families the blessings of the good God. And for my part I have already inscribed their names in the number of those for whom each day I make a memento in Mass."

Such is the mission that the fourth year Fathers of Woodstock have as it were adopted as their own, and in helping which they may feel that in some measure they, too, are participating in the great work of leading the souls of them that sit in the shadow of darkness unto the throne of God.

STAMP COLLECTING AND THE FOREIGN MISSIONS

Just what there is about a cancelled postage stamp that causes it to appear rather trifling and insignificant does not seem altogether clear. Whether it be its present apparent uselessness, the silent impression emanating from it of having had its day, a sort of apologetic claim to favor and esteem associated for the most part with previous usefulness and respectability, or whether again it be the somewhat unsavory suspicion and possible prejudice attaching to the much used or second hand

article, whatsoever be the cause, it does seem evident that among objects which are commonly slighted and underrated the ordinary cancelled postage stamp has received a share of disfavor and contumely that is peculiarly its own. Even the popular writer of the day does not appear to have found a more self-satisfying metaphor for general inutility, utter lifelessness and dead ambition than is to be seen to his thinking, in these cancelled designs of the postal service.

To most of us the pastime of stamp collecting, if not a personal hobby and fad associated with boyhood years, was at least somewhat familiar. The ambitions of the youthful stamp collector, however, were more concerned with rare stamps of all denominations and countries. The ordinary, plebean, every-day one or two cent stamp that is the inseparable companion of every letter going through the mails was usually ignored as entirely beneath his notice.

This disreputable and apparently useless article it was that some twenty-seven years ago the students of the clerical seminary of Liege rescued from its previous unprofitableness and disrepute. It is recorded that during a period of some fourteen years these young seminarians realized the astounding sum of twenty thousand dollars from the sale of postage stamps. This vast sum was entirely spent on the foreign missions. Such was the success of their efforts that by means of these discarded stamps alone the young students caused the erection of several Christian villages in heathen lands and up to a few years of the present European war had collected a sum of money amounting to thirty-five thousand dollars.

How the work of these Belgian students served at once as an occasion and an incentive to a small gathering of boys in our High School here in New Orleans to attempt a similar line of work, is the object of the present narrative.

A suggestion made in the letter of Very Reverend Father General addressed to the American Assistancy a little more than a year ago concerned the establishment in Sodalities of a Section which was to be known as the Foreign Mission Section. But what particular assistance could college boys be expected to give? Members of ladies' sodalities could assist poor missions by the offerings of their skilled needlework in vestments and other indispensable articles for the service of the altar; sodalities of men might by means of illustrated lectures as by so many personally conducted tours awaken or have

awakened in them an intelligent interest in Catholic mission countries which would perhaps be the occasions of bringing needed aid either to the foreign missionary himself, or to some foreign or home seminary where the prospective levite is preparing himself for the distant harvest.

But the Mission Section and the Sodality of the average college boy? How find a point of practical interest for one whose ideas are so closely associated with the concrete? How arouse interest in the foreign mission field in those whose more familiar field is the football or the baseball field? How make a Mission Section attractive? How give it a definite working object and yet not separate the boy from his bat and ball? Certainly it would be difficult to expect him to contribute for a foreign mission when constant inroad was already made on his exchequer by the daily wear and tear, whether of baseball and football uniform, or the ever recurring expenses of the other accoutrements and impedimenta which go to make the outdoor life of the growing boy somewhat less unbearable.

It was thus that the casual reading of results that had been achieved by Belgian students for the foreign missions one day suggested the idea, that even such an insignificant article as a cancelled postage stamp would perhaps afford a simple means of awakening interest in the needs of the Catholic missions beyond the seas. Here was a chance of putting into use an immense amount of surplus energy left over and above games and lessons,—a chance to perform as it were a sort of bloodless operation,—of giving alms without money.

Two associations were known to be engaged in this country in the work of gathering stamps, tinfoil and old coins for the foreign missions. One was the Society of the Divine Word at Techny, Ill., the other was the Holy Childhood with central American headquarters at Pittsburg, Pa. This last named Association particularly recommended itself owing to its well-known friendliness and benevolence to our own Fathers in the foreign missions.

And so it happened that early in September, 1916, this Association of the Holy Childhood in a written communication gladly welcomed the co-operation of the boys in its work of stamp collecting, and hailed the enterprise as conducted through a Section of the Sodality of the Blessed Virgin as an idea that was entirely acceptable to them.

As an opening contribution two small boxes of stamps weighing about four or five pounds were sent on to the Pittsburg headquarters of the Association and were at once acknowledged by a very grateful and courteous letter addressed to the Mission Section of the Senior Sodality.

The organization of this Section now began to take shape. There were difficulties to be avoided and an immense amount of detail work to be planned out in order to accomplish results. The stamp collecting must be managed so as not to interfere with class work or games if it was to have a correct tone from the start. Then again there was that ever present menace to the success of all work among the young,—enthusiasm in the beginning followed by apathy and relaxing interest. There was, too, the danger of what has been called a stamp craze which in the long run instead of helping the cause, would hurt incalculably. Nor was there wanting the usual pitying smile when the object of the boys' endeavors became known. Some felt the enthusiasm would not last long, others that it would take the boys away from their studies.

To guard against flagging interest in the collecting, two secretaries were appointed who recorded the number of stamps received and wrote out each Saturday complete lists of the returns. On Monday mornings these lists were placed on the bulletin board in the college yard usually with some printed extract containing items of interest about the foreign missions.

To systematize and spread the work the members of the Section now asked the assistance of their companions in the college. "*No amount of stamps too small, no amount too large!*" became the slogan. Some of the students solicited from several large New Orleans business houses the privilege of calling on stated days for their discarded envelopes received in the mail. Quite a large number of envelopes, amounting even to several thousand, was received in this way each week.

As these envelopes accumulated it became necessary to dispose of the stamps. Accordingly on occasional Saturdays,—the weekly holiday in this college, clearing committees of fifteen or twenty boys would volunteer for the work. Besides tearing the stamps from the envelopes, care had to be taken to leave a small margin of the envelope all around the stamp. This was done in order to protect the little perforation edges or teeth as they are called. When these are missing the stamp is

considered imperfect and therefore of less value. In government stamps which form a part of the envelope a margin had also to be left by cutting the stamp with a border of envelope paper about a finger's width all around it. In one case forty-seven thousand of such stamps had been given to us carefully cut in circular form close to the edge of the stamp but without any margin of the envelope. Upon inquiry we learned that these stamps would not be of any use and they were consequently destroyed.

In addition to cutting the stamps, these clearing committees had details of about a half dozen of their number employed in assorting and packing them. The assorting was of a simple order. All domestic stamps of current use were classed as similar and of common value. The same was done with foreign stamps of ordinary valuation. Domestic stamps of higher value than ten cents formed a new class as possibly possessing separate values. Foreign stamps of any denomination with what is called a surcharge printed across their face formed a final class as having best individual worth.

Nor were such Saturday clearing committees the grim, serious affairs they might appear. Left more or less to themselves in one of the classrooms, with officers of their own in charge, the work went on with an amount of seriousness, it is true, yet at the same time interrupted with a considerable share of hilarity and good feeling. Working with the volunteer spirit, with the consciousness that it was for a noble cause and with the added sensation of virtuousness which comes to the young boy when working on a holiday, all this did not at all prevent, if it did not actually encourage a constant cheery boyishness and bantering diversified at times by snatches of song and more or less subdued choruses rendered by the hitherto dignified committee of stamp clearing. Such effervescences were somehow the order of the day and did much to enliven and even help along a work which otherwise might have grown monotonous and tiresome. Nor was the ubiquitous wit of the small boy wanting as when one young gentleman informed the detail of his companions who were busily engaged in packing that they should always be careful in tying up stamps, since if the boxes broke there would be a stampede. This young wit it may be added effected a hasty exit.

As a rule, one or two Saturdays a month were sufficient to assort and pack the returns of the preceding

weeks. A great number of stamps was given to us ready for packing and not a few had the work of removing the stamps from envelopes done at home.

Presently results were commencing to show. The entire returns of assorted stamps had been packed in small cartons making each an average weight of two pounds. These had now accumulated to a considerable quantity and were packed in a shipping case and sent by freight to Pittsburg. The net weight of this consignment was one hundred pounds.

The arrival of this shipment elicited a very encouraging letter to the boys of the Mission Section from the American Central Director of the Holy Childhood Association, Rev. Edw. J. Knaebel, C.S.SP.. In this communication which was addressed to the boys Father Knaebel said: "In sending these cancelled stamps you are rendering a valuable service to the cause of the Foreign Missions where you are especially helping the poor cast-out children of pagan parents whose salvation is the principal object of the Holy Childhood. No doubt you are anxious to know just what these stamps are worth, for it is through the money obtained by selling them that we assist the missions. Mixed common United States stamps bring fifteen cents a pound. Foreign and rare American stamps are, of course, worth much more. This may not appear to be a great deal, but if everyone did a little the result would be very substantial to the cause of Christ. This is one of the ways of doing good that does not imply any hardship to the giver and yet will not go without its reward."

The entire letter from the head director of the Association was placed on the bulletin board in the college yard, and helped to keep up interest and even to awaken it in many who did not yet see what assistance a cancelled postage stamp could give in propagating the faith. A later communication from this Father in charge of the Holy Childhood gave the boys the pleasant news that this first case of stamps had been appraised by a stamp expert at twenty-five dollars as a minimum valuation.

The interest awakened among the students by the stamp collecting and the hitherto unknown facts narrated in the *Annals of the Holy Childhood*, encouraged them to go further in assisting the foreign missions.

In a previous issue of *America*, the words of the present Holy Father had been quoted expressing "his most lively and strong desire that the Holy Childhood be established in every school and college of the United

States." These words published in our own weekly were requoted in the *Annals of the Holy Childhood*, and were instrumental in suggesting to the members of the Mission Section the establishment of the Holy Childhood Association among the students of the college. The membership dues were but twelve cents a year. Here was a new occasion to show interest for many an abandoned heathen child. Nor did the appeal of the members of the Section to their fellow students go unheeded. Within two weeks the entire student body was enrolled and a new outlet was secured both for the good will and generosity of all.

Members of the Mission Section, however, did not rest here. It was learned that among the many simple yet beautiful customs of the Holy Childhood Association was that of adopting a heathen child. For the offering of five dollars the donor might "buy a heathen child," thus becoming sponsor for it and having the privilege of assigning its name in baptism. The members of the Section commenced their good work by sending ten dollars for the purchase of two heathen children. Mary was given as the baptismal name of one, in honor of the Patroness of the Sodality; and Francis Xavier, as the name of the other, in honor of the patron of the Foreign Missions.

Another suggestion made at this time was to the effect that as a special work in behalf of the foreign missions the members of the Senior Sodality Mission Section, should for one month previous to the feast of the Immaculate Conception put aside some small alms daily and hand it in on the feast itself for the redemption of heathen children. If the entire student body, they thought, were now members of the Holy Childhood Association, the members of this Sodality Section should do something more in honor of their Queen and Patroness,—"Noblesse oblige".

This suggestion was taken up with considerable enthusiasm and was acted on at once. Small envelopes were distributed and on the Feast of the Immaculate Conception the enclosed offerings were handed in after the Sodality mass. It was found that the amount of this month of alms giving had reached the sum of thirty dollars. In order to give this offering the appearance of a presentation gift, it was exchanged for gold and placed in a small leatherette case and forwarded to the headquarters of the Holy Childhood Association for the adoption of six heathen children. The good Father Director

of the Holy Childhood in his letter of acknowledgment told the boys that their gift in honor of the Immaculate Queen of Heaven was one of the happiest surprises that had come to his office.

This little experiment so satisfied the young members that they repeated it for the feast of the Annunciation. On this occasion partly by private offerings, partly by a sale of waste paper they increased their donation to the sum of eighty dollars and forwarded the amount to Pittsburg, this time for the redemption of sixteen heathen children. The names of our own Saints and Blessed it may be added afforded some excellent and at the same time none too common names as baptismal patrons for these newly adopted children of the missions.

In the meantime the work of stamp collecting had not abated for a single day. A second shipment of stamps weighing three hundred and sixty pounds was sent on in the beginning of March. Later, a case of one hundred pounds of tinfoil was forwarded and brought the sum of twenty dollars. Nor did the collecting of stamps cease until the very conclusion of the school year when a final shipment weighing four hundred and thirty-five pounds was sent on as the winding up of the year's work. Neither was the work to be entirely discontinued even with the conclusion of the session, for arrangements were made with several business houses to call occasionally during the summer months so as to allow the collecting to be resumed at the opening of the next scholastic year.

During the entire year most of the boys who were engaged in collecting stamps showed a generosity and devotedness which was surprising. Some brought their own stamp albums containing collections, the results of years of boyish enterprise and showing in many cases rare and valuable stamps. Others again, had been privately saving for premiums offered by Mission Societies. One boy brought a collection of seventy-five thousand stamps gathered for a considerable time by himself and his brothers and sisters and which he was about to send for a very desirable premium.

Nor was the courtesy of the various business firms less noteworthy. One large New Orleans dry goods store sent the discarded envelopes of their mail order department to the college by their delivery wagon. One Jewish firm was particularly interested in learning what we were getting for the stamps and what use these

stamps were afterwards put to. They expressed surprise when informed that stamp dealers abroad sold these stamps to concerns who made use of them in wall paper designing and in various decorative ways.

Neither was the courtesy of these houses without a slight pecuniary advantage to themselves in at least two cases. Members of the stamp clearing committee on one occasion found a signed check payable to bearer for thirteen dollars, in one of the discarded envelopes. On another occasion a check payable to cash for thirty-six dollars was found in the envelope of another firm. Both of these checks when returned to their respective signatories were the occasions of securing the continued interest of these merchants in the boys' work.

The letters received by the boys from the central director of the Holy Childhood Association were particularly kind. On two occasions he requested the photo of the boys of the Section to be used as a full page cut in the *Annals of the Holy Childhood.* On another, he expressed himself as especially pleased with the idea of having the stamp collecting as an auxiliary work of the Sodality, and wondered why such work was not more widespread. Two or three times, in private letters the same Father wrote very feelingly of the immense encouragement in his work he had received from the zealous industry of the boys.

This particular kind of assistance for the Foreign Missions is as yet in a formative state. The simple idea of stamp giving had taught the boys not alone of the Sodality but of the entire High School Department graver and more far reaching principles. It seemed to impress the lesson so frequently needed by the young boy, of thoughtfulness for others and awakened in him an interest altogether unexpected in the missions of the Catholic Church in foreign lands. It seemed of itself to impress lessons of saving. Even months before the present general thrift and hooverizing had commenced to be a nation-wide compaign, many of the students had been heard to remark that since they had started to save stamps from envelopes, they found themselves hesitating about throwing anything away. Above all the most beneficent impression left on the boys was a kindly sympathy for the abandoned ones outside the flock, accompanied by a sort of boyish incredulity that even so insignificant an object as a cancelled postage stamp could be of any great assistance in so vast a work as the propagation of the faith. The interest that was awak-

ened by this moneyless alms of stamps and tinfoil, gradually awakened in the youthful mind the manifest inconsistency of giving stamps for foreign missions and giving nickels and dimes for movies and other amusements. What had commenced as a convenient and easy way of almsgiving soon developed into an automatic training in self-denial, zeal for the assistance of the distant Catholic Missions, and sympathy for the lot of the thousands of abandoned pagan children.

It was in this way it happened that at the end of ten months a group of some seventy boys had to their credit a donation of one hundred pounds of tinfoil, of some eighty or ninety old coins, three cases of cancelled postage stamps aggregating a total of one thousand pounds, had established the Association of the Holy Childhood among the students with paid dues amounting to forty-one dollars, and had voluntarily contributed one hundred and twenty dollars for the redemption of twenty-four heathen children.

What many of these young boys wondered at was not what had been done, but rather how easy it was to do it, and how much less profitably they had formerly spent their money and with not quite as much sincere satisfaction. It must be said that their work was done very unostentatiously and without blare of trumpet. The gradual realization that they were benefiting some distant unfortunate, was in itself a happy satisfaction and led ever to the often expressed opinion as they put it that "others would be glad to help if they really knew it was so easy".

FRANCIS X. FINEGAN, S. J.

MEMOIR OF FATHER THEOBALD WALTER BUTLER

By the death of Father Theobald Walter Butler, the Province of New Orleans lost the last and one of the most distinguished of its pioneer members. His death, in the eighty-eighth year of his age, took place on the morning of December 8, 1916, at St. Stanislaus' Novitiate, Macon, Georgia.

On the twenty-third of the preceding September he had completed his seventieth year in the Society, but was too feeble to be present at the festivities planned by the scholastics to honor him on that occasion. During the last few weeks of his life he gradually grew weaker,

and on December 1, requested that Extreme Unction be administered to him. He received it with great faith and devotion, and for a day or so seemed to rally a little. Holy Communion was brought to him on the succeeding mornings up to and including December 7. That night about 10 o'clock the rector, Father Mattern, went to see him but did not find him any weaker than usual. The Brother Infirmarian usually set his alarm clock for midnight, but on that particular occasion it failed to arouse him, and when he got up at five next morning he found Father Butler dead. Apparently the venerable priest had died quietly in his sleep. He had given no trouble during his last illness, and no doubt it was his humble wish to pass away unobserved on the Feast of the Immaculate Conception of the Blessed Virgin.

Some three years previous to his death, Father Butler had, on request, written an outline sketch of his long and well-spent life. No words from another's pen could convey such an adequate delineation of the character and personality of Father Butler as the simple, straightforward narrative penned by his own hand. To those who knew him the sketch will have the effect of making him stand before their vision as he was in life, a simple, honest, fearless but God-fearing man, a man of whom the Society of Jesus can feel justly proud.

The memoir as written by Father Butler is as follows:

"The end I have in view in writing this sketch is to enable the person who will have to write my obituary notice to accomplish his task without much trouble. Well do I remember what it cost us to find out the dates and facts in preparing the obituary notices of other members of the Province.

I was born on July 13th, 1829, at Ballycarron House, Parish of Golden, County Tipperary, Ireland, and was the tenth of twelve children. My father was Thomas Butler, my mother Margaret Barry of Lemlara, Carrightwohill, County Cork. Her brother, Standish Barry, was the first Catholic member of Parliament for County Cork. I remained at home under the care of a governess until 1839 when I was sent to the Jesuit College at Clongowes Wood, County Kildare, where Father Robert Haly, S. J., a cousin of my mother's was president. In July, 1844, I finished rhetoric at Clongowes and in September of that year went to Oscott College, Birmingham, England, where Dr. Wiseman, afterwards Cardinal, was president. I remained there until April, 1846, and left it with the intention of becoming a Jesuit. I had spoken

to Dr. Wiseman about the matter and he had thoroughly approved my choice.

On the 23rd of September, 1846, I entered the novitiate at Dole, Jura, France, and remained there until March, 1848. Having been expelled from France in the Revolution I set out on my homeward journey to Ireland and travelled as far as Paris with Father de Chaignon, S. J., who was on his way to the Mission of New Orleans. We parted at Paris, he accompanied by a band of seventeen Jesuits, for Havre, and I for Dieppe. On boarding the train I found that I had been robbed of my money, and did not know what I was to do. In my perplexity I moved about the train and to my joy and astonishment found that Father de Chaignon and his companions were on board. I explained to Father de Chaignon the situation in which I was placed, and he told me the best thing he could advise for the present was to accompany them as far as Havre. When we got there we put up at the hospital kept by the nuns. There was not one among the whole band that understood English except myself. The captain of the vessel was likewise ignorant of English and wished to have some one on board who could act as interpreter. He spoke about the matter to Father de Chaignon and the latter told me of it. I expressed a willingness to accompany them to New Orleans if Father de Chaignon thought it advisable. He told me to write to my provincial in Ireland for the desired permission. However, before an answer arrived the ship sailed from Havre and I was a passenger on board. This was in March, 1848, and after a voyage of sixty days we landed in New Orleans on the 17th of May. On reaching New Orleans a letter awaited me ordering me back to Ireland. Father Maisounable, the superior of the mission, referred the case to Rev. Father General, who replied that if I wanted to remain in Louisiana I could continue my novitiate, but that if I returned to Ireland I would have to begin it again. My wish was to remain in the Mission, and such was the wish of Rev. Father General as was evident from his letter.

Meanwhile I had been sent to Spring Hill College, where under the guidance of Father Gache as novice-master, I continued my novitiate, and there I took my first vows in the college chapel on the 24th of September, 1848, Feast of Our Lady of Mercy. The rector of Spring Hill, Rev. Father Gautrelet, received my vows. I remained in Spring Hill acting as prefect until Novem-

ber when I was sent to Grand Coteau College, Louisiana. The college of Grand Coteau was founded in July, 1837 by a band of Jesuits from the Province of Paris, but in 1838 was placed under the jurisdiction of the vice-Province of Missouri and remained so until 1847 when the Fathers of the Lyons Province assumed charge of it. It was Bishop Portier of Mobile who asked the Provincial of Lyons to send out Fathers to take charge of Spring Hill College in 1847. In the same year they took possession of Grand Coteau, so that the year 1847 is really the first year of the founding of the Mission of New Orleans as such.

From November, 1848 to September, 1853 I remained as a teacher at Grand Coteau. There I received Tonsure and Minor Orders from Bishop Blanc in September, 1850. I was sent to New Orleans in September, 1852, to teach, and remained there until April, 1858, when I was again called back to Grand Coteau to act as vice-president in the place of Father Montagnan who was forced by ill health to give up the office. In October, 1858, I returned to New Orleans and began my philosophy under Fathers Cambiaso and Jourdant. I passed my final examination in philosophy in August, 1860. In 1861 I began the study of moral theology under Father Jourdant and passed my final examinations in it in April, 1864.

On September 4, 1864, I was made subdeacon, on the 6th deacon and on the 8th ordained to the priesthood by Archbishop Odin in our church in New Orleans. On the following morning I said my first mass at the altar where I had been ordained the previous day.

On the 15th of September, I left by steamer for New York on my way to the theologate at Fourvieres, France. On October 7 I landed at Queenstown, Ireland, and went straight to my home in County Tipperary. I had been absent eighteen years and was so changed in appearance that even my mother failed to recognize me, and I was obliged to tell the family who I was. After a few happy days spent at home I went over to France and reached Fourvieres towards the end of October, 1864. After four years' study of dogmatic theology I passed my final examination in it in April, 1868. In September, 1868, I left Fourvieres for Rome where I made my tertianship at San Eusebio under Father Pellico, S. J., brother of the famous Silvio Pellico. On the 15th of August, 1869, I took my last vows before Very Rev. Father General Beckx at the altar of St. Ignatius in the Church of the

Gesu. A few days later I left for Havre where I took ship for New York. There were several Jesuits on board, and among the passengers was the notorious ex-priest, Père Hyacinth. In October, 1869, I reached New Orleans where, under Father Gautrelet, I was made minister and procurator. I remained in New Orleans until May, 1873, when I was sent to Ireland, France and Belgium to procure subjects for our Mission. On my return from Europe in November, 1873, I was sent, with Father Joseph Heidencamp, S. J., to Augusta, Ga., to preach a mission, and at the invitation of Bishop Gross to found a house of the Society in that city. We preached the mission in St. Patrick's Church during December, 1873, and in April, 1874, we began our parish of the Sacred Heart, saying mass daily in the parlor of the house which we had purchased on the corner of Ellis and McKinne Streets. A church was soon erected and in November was fit for the divine service. During the course of that year I had made another voyage to Ireland for the same purpose as the previous one, and was replaced in Augusta during my absence by good Father Duffo, S. J.

In the years 1875 and 1876 I made two more trips to Europe, and on each occasion secured a goodly number of subjects, most of whom have turned out to be first-rate men in the Society. My stay in Augusta was cut short suddenly in April, 1880, when I was called unexpectedly to New Orleans to be made superior of the Mission. Before Christmas of that same year the New Orleans Mission which hitherto had been subject to the Province of Lyons was made an independent mission under Father General.

In 1880 I accepted from Bishop Quinlan of Mobile the parish of Selma, Alabama, and paid off the debt upon it. In 1884 I secured possession of St. Mary's University, Galveston, Texas, at the invitation of Bishop Gallagher, and opened the new parish of the Sacred Heart in that city. Bishop Becker of Savannah, Ga., offered us the College of Pio Nono at Macon, Ga., for a nominal price, and also wished us to take charge of the city of Macon. On the 7th of March, 1887, I took over the college with its 42 acres of land and changed the title to that of St. Stanislaus' College. A novitiate was soon opened and our novices recalled from Missouri. I selected Father Brislan as master of novices and he began his duties in August of that year. On the 1st of May I took formal possession of the Catholic church

and property on the corner of Mulberry and Fourth Streets, Macon. Later on the site of the church was changed and the present magnificent church of St. Joseph erected on Poplar Street. In 1888 I was relieved of the burden of superiorship and sent to Galveston to take charge of the college and parish. The church (the first one) was immediately begun and was dedicated by Bishop Gallagher in 1891. This beautiful church was destroyed in the storm-flood of September, 1900. I left Galveston towards the end of February, 1892, and on the 6th of March was appointed vice-rector of the scholasticate at Grand Coteau, La. In August, 1895, I was called to Macon, Ga., to take charge of the spiritual direction of the juniors. In September, 1897, I was sent to Augusta, Ga., to superintend the building of the new church there. The cornerstone was laid by Bishop Becker on February 20, 1898, and the church was dedicated by Cardinal Gibbons on the 2nd of December, 1900. In January, 1899, I was transferred to Spring Hill College and during my residence there which lasted until August, 1908, I was chaplain of the Visitation Convent. In May, 1907, I was called to Ireland and arrived there only to find that my brother Henry had died while I was on the Atlantic. During the few weeks of my stay in Ireland I enjoyed the company and conversation of my cousin, Sir William Butler, who to my sorrow has since passed away. In the midst of great work for the Church, the poor and Ireland, this great-souled man was called away by Providence whilst I, who am now old and useless, am still left. The ways of God are mysterious to us but always holy. Blessed be the will of God at all times.

On the 15th of August, I was back again in Spring Hill College. This was my twelfth voyage and probably my last across the Atlantic. Had I taken to the sea in my early years I might have made a good sailor, as I was never for a moment sea-sick in any of my voyages and some of them were long and rough.

In August, 1908, I was called to St. Stanislaus' College, Macon, Ga., to be spiritual father to the Juniors, and it is here that I write these notes in May, 1913. I have only to add that of the seventy Jesuits who were in the mission in the years 1848–'49 I am now the sole survivor. In 1848 there were only two houses, Spring Hill and Grand Coteau. New Orleans was begun in 1849. To-day, 1913, there are fourteen distinct communities and over 250 members in what is now the Province of New Orleans."

A few details remain to be added to fill in the modest account of his life traced for us by Father Butler. He may be regarded as the second founder of the Mission of New Orleans inasmuch as it was owing to his zeal and executive ability that the Mission grew from a small shrub into a large tree during the term of his office as Superior. With much toil and in the face of great difficulties he blazed the way for his successors in office, and each of them turned to him for advice in trying circumstances. Full of faith as he was in God's Providence he invariably urged them to proceed with the matter in hand and leave its success or failure to God.

Scion as he was of the proud old Norman-Irish Butlers of Ormonde, Father Butler was by birth and training an aristocrat, but had so far put aside this inherited proclivity of caste that he was in reality as in seeming a man of the people. His love for his native land was intense as was his love for the Society of Jesus, and that had no earthly measure. In stature he was tall and stately, and bore himself even in extreme old age with a firm, graceful and sturdy step. His voice was deep and forceful, and his sermons and instructions carried conviction without any of the aids derived from rhetoric and oratory.

Personally Father Butler, like most spiritual natures, was cold and stern in his exterior, but beneath the layer of ice there beat a warm, considerate and tender heart. He did not seek to make friends, and few were privileged to enjoy his intimacy; but on the other hand few men have had more devoted friends than were those of Father Butler. Guileless and truthful himself, he was always hoping and believing the best of everybody, and was ever ready to sacrifice himself to the interests of others. As for the goodness of his life and the influence of his example these were felt and acknowledged by all. Father Butler was what may be termed a radical; he knew no compromise in a question of rule, but was staunch, stern and unflinching in all that appertained to the rules of the Society and the ordinations of its superiors. Through good report and evil report, he clung to radical principles, and no obloquy, no persecution, no opposition could ever make him desert his banner for an instant. No inducement could make him sacrifice the eternal principles of immutable justice and truth to fashionable time-serving or worldly policy; for his was a soul, "too fond of the right to pursue the expedient."

In his life he ever insisted on the total, absolute, unconditional performance of his duties to God and the Society,

being convinced that once he had secured these no evil could result to himself or his fellow men.

Father Butler was remarkable for his love of community life. It has been stated by those who lived under the same roof with him for years. that he never absented himself from a spiritual duty and that the visitor at meditation and examen always found him on his knees. He was incapable of depreciating the works of others; on the contrary he seemed to feel a keen sense of pleasure in hearing others extolled. Whenever he heard good tidings of anyone of Ours or anything to the advantage of the Catholic Church or any good cause, the tears came unbidden to his eyes; and it was a pathetic and inspiring sight to see the tears of sympathy welling from a noble and warm heart and coursing down the furrows of a strong face grown old in God's service.

There was not one of the many who lived under him in the long years of his superiorship who did not regard him as a friend as well as a father and mourn his death as a personal loss. They remembered with his blunt honesty, the soundness of his judgment and the broadness of his charity, and felt one and all that a true man and saintly Jesuit had, after a life of strenuous toil and endeavor in God's vineyard, gone to receive his reward "exceeding great." R. I. P.

THE MISSION OF HWO-KIN-HSIEN

If you have a map of China handy, you may find in the eastern part, among the eighteen ancient provinces of the Celestial Empire, the Anwhei, as the English Postal Service writes it, or according to Philip, Nganwhei.

The Anwhei is situated between the 115th and 119th meridian, and between the 24th and 29th degrees, longitude. General Mesny estimates the extent of this province at 48,460 square miles. Father Harret, in his book on "The Province of Hwo-Kin-Hsien" considers this figure the minimum.

Imagine, therefore, a territory as large as Belgium, Denmark, Holland and Switzerland together, and you will have approximately the size of this single Chinese province, whose population is placed at about thirty-four millions. Under the new Chinese Republic, it has been

divided into three dependencies, each of which is again divided into a number of prefectures. In the western part of the province, close to the boundary of Honan, on the right bank of the Hwhiho, lies the prefecture of Hwo-kin. The whole prefecture, as far as the Catholic Church is concerned, is in charge of only one missionary.

The city of Hwo-kin where the sub-prefect resides, is elevated above the surrounding plain. The heart of the city is on a small tableland at whose feet break the waves of the Sia-Hon or lake of the west. As a result of heavy rains, the waters of Hwai-Ho often rise to a great height and overflow the neighboring country.

It is really beautiful to gaze down from the top of the buildings on such a large mirror of water stretching far, far away to the west. It seems as if it reached even the naked and isolated hills which separate the sub-prefecture from the neighboring Honan.

The monotony of the scene is broken by the large white sails of the big boats which ply between this place and Hwo-kin. Besides this you see nothing but water and fields of rice and grain, with no trees to shade them.

THE TOWN OF HWO-KIN-HSIEN

Surrounding this town and protecting it alike from storms and brigands, is a high brick wall about which runs a fairly broad road. This constitutes the Promenade of the place, as it offers an unbroken view of the plain on one side and of the city on the other. However, here, as in most Chinese cities, the eye finds little which is picturesque in the never varying appearance of the houses. There are no tall, magnificent buildings, stretching along great avenues, nor are any of them architecturally perfect. No, the houses of the poor and middle classes are all one-story affairs, thatched with straw. Those of the rich are of brick or tile, but all alike have a greyish-brown color, which even under the brilliant sun and cloudless sky of China seem dull and dead enough. The monotony of the wall is broken only by four gates, which take their names from the cardinal points of the compass, and from the tower at the south-eastern corner.

At the Pe-men (North gate) capital punishment is inflicted. Last March, five brigands were shot on one evening. I need hardly say that nearly the entire population turned out to follow the tragic procession. Even the Chinese women forgot their reserve and peeped from

the doorways. However, it would have been labor lost to scan the faces of the bystanders for any sign of emotion. The Chinaman looks surprised, but views everything, even an execution, with apparent indifference and insensibility. The children of the Orient never betray their emotion.

At the Western gate (Si-men) is a warehouse and marketplace for wood, sold for burning or building. It is brought hither by transports which go up and down the Hwai-Ho.

The Eastern gate (Tong-men) opens to a small suburb called Tong-Koan, and to the plain. There is little or no life there.

Most of the commercial activity is at the Southern gate (Naa-men), outside of which is Nan-Koan and a small harbor of the lake. The suburb lies quite near the city wall, and so is always easy of access to the villagers, who early in the morning come with their loads of straw, wheat, rice, bread, fruit and like commodities. They arrange themselves along the road which separates the suburb from the city, and from the further end of the suburb to the Southern gate. Then when the soldiers open the city gates at daybreak, the people, going out for their marketing, find the merchandise ready for sale.

THE TIEN–TCHOU–TANG of HWO–KIN–HSIEN

In the suburb of Nan-Koan is the Tien-Tchou-Tang, or Catholic Mission. Those three words are the distinguishing marks of the Catholic Mission, and they mean "The Temple of the Lord of Heaven". Tang means temple, Tchou means Lord, and Tien means Heaven. Pronounce these words anywhere in China, and they will bring you to the Catholic Mission.

At Hwo-Kin-Hsien is the temple of the Lord of Heaven, but do not take that word temple to mean cathedral, an edifice of marble, with buttresses, and cornices, grand entrances and gildings and frescoes. Rather picture the hangar of an airship or a garage; a roof held up with rough-hewn bricks, and walls of plain, dull brick. Under this place a wooden altar, then a few kneeling benches, and you have the temple of the Lord of Heaven at Hwo-Kin Hsien. However, this structure (temple by courtesy) has a steeple which can be seen at a great distance. It is a silent but none the less powerful and present invitation to love and serve God. It is thirty years now since the church was built. Then it was

large enough for the Christians, who were few, and being new the tiling did not crack and fall in pieces on the altar and the heads of the faithful. Now, however, it is much too small for the growing congregation, and the roof is caving in under the weight of years.

THE CHRISTIANS OF HWO–KIN–HSIEN

Just as in the times of our Lord, so now, those who respond to the solicitude of the missionary are those who, free from the contaminating influence of a demoralizing civilization, cast away their idols and adore God in spirit and truth. I can say that an Apostolate of thirty years has been blessed with success in the country places. The Christians of Hwo-Kin-Hsien, excepting a few families in the city, are all farmers and land owners. They live at great distances from the Mission center where the missionary resides. The nearest are about seven and a half miles, the furthest about forty. It would indeed be hard if the missionary had to visit each place separately, but the work is greatly simplified by uniting all the Christians of a given district into a Kong-Sono.

But what is a Kong-Sono? The name is given to the place where the Christians gather to pray on Sundays, and to see the missionary when he visits the neighborhood on his Apostolic tour. He stays at each Kong-Sono for a day or two. A typical Kong-Sono consists of a small chapel, a room for the priest and one for the catechist and his servant, a stall for the mule (the missionary's only means of conveyance) and a small house for the caretaker. If there is in the place a Kong-Sono, rejoicing in these bare necessities, the missionary sends on word of his approach and arrives a little later with the essentials for celebrating mass. The Christians gather from the surrounding country, and can go to confession and communion, and hear a short instruction. There is room for all, and all is done with the greatest reverence and order, making a good impresson on the pagans who always come to satisfy their curiosity.

If there are Christians in a district, but no Kong-Sono, the priest goes to the farm house of the richest Christian, and in his least dirty room mass is celebrated, a sermon preached and confessions heard. But it is easy to appreciate the confusion caused to a private family, and the disturbance arising from the smallness of the room, the presence of farm implements, and the unavoidable attendance of animals.

CHRISTIAN MISSIONS FROM HWO–KIN–HSIEN

There are ten stations belonging to the Mission. Some have a Kong-Sono, some have not.

The Christians of Sanlioutsi, of Tchangkang, of Tchongstingtsi and of Sinioutsi have no Kong-Sono and importune the priest with cries of "K'ai Cheng Tang" i. e. "Cover the chapel." This is the word they use for construct or erect. The Chinese houses are very simple in plan and in material for building. Some beams for props, level ground, some straw to fill in the four walls, a door, some holes for windows, and there it is. No glass, no stairs, no corridors, no partitions, no suites of rooms, this is the case in the average house of a peasant. The style of a Kong-Sono varies of course with the idea, more or less ambitious, of the missionary; accordingly as he wants it of straw or brick; above all according to the amount of money at his disposal.

DIFFICULTIES OF THE HWO–KIN–HSIEN MISSION

In the first place, difficulties arise from the distance of the Christians from the Mission. This is our chief inconvenience, though by no means our only one. Certainly the fervor of the Christians would be increased, and the labor of the missionary lessened, yet made more fruitful, did not our boys and girls have to travel so great distances to mass, to the Sacraments, and to be instructed in the catechism.

My predecessor conceived the happy idea of building a house for the men at the Kong-Sono, and one for the women. Here during his annual visit, he assembled the catechumens for instruction. The attempt was a success. The catechumens did not find attendance difficult. They had to be away from home for only four or five days, so I thought of keeping the same plan. Still using this building as a center, I began in each Kong-Sono missionary instructions for boys and girls. But I had to obtain suitable ground before I could build.

THE CENTRAL CATECHETICAL SCHOOL

A school of this sort is imperative for the Catholic instruction of our young men and women. The missionary keeps this school open as long as he can, provided money and pupils sufficient are forthcoming. Our students are mostly Christians or catechumens living in the district. At certain seasons it would be folly to keep

the school open. This is especially true of the periods of rice planting and rice harvesting. The children during these seasons are kept at home since every help at hand must be employed. We then declare the "Fang-Hiao", or vacations!

In the less busy months, the missionary announces "K'ai-Hiao" or school open. Our scholars then return, each brings his outfit. Do you understand that word "outfit"? Beware of any absolute definition of it. Be like the Chinese with regard it. Be a Relativist. Outfit—What does it mean? Does it include plenty of linen, shirts, socks, handkerchiefs, fine dresses and work-aday clothes, combs, brushes, soap, etc.? Does it include that minute and multiple list of perquisites that the French call "necessaire"? The little Chinese certainly has his outfit. It consists of the suit he is wearing and a thick covering, which does for mattress, sheet and coverlet all at once. A bit of straw on a flat board or on the ground—this is his abode. Wrapped up in his "Pei-Tao" or covering, he sleeps his placid slumber. Just as soundly too, as the most refined American in his curtained bed of down.

Towels, handkerchiefs—these are the superfluities of fastidious Europe. Our morning toilet is brief—a towel dipped in warm water, squeezed out and applied to one face after the other. When you might think a handkerchief needed, we ape the manners of primitive man. Change clothes—such a thing is unknown. They add clothes, as the weather grows colder, until the supply is exhausted. As the heat returns they drop off the garments one by one until in the oppressive heats of summer they are nearly naked. Cleanliness and hygiene are yet unknown terms to the Chinese. Among them the missionary must do violence to himself and overcome certain repugnances. The beginning is hard, but gradually you become accustomed and pretend that you do not mind. To change their mode of life would be like stopping the floods of the River Azzurro. However, we try to accustom them to a more polished style of life. We might attain this end, but besides custom, there is their poverty to prevent it. Still bodily culture and uplift are not our primary object. We strive after a far more important conquest, the formation of firm, Catholic manhood and womenhood in the younger generation, which is the China of to-morrow, the Christian, we hope, of our century.

THE HELPS THE MISSIONARY RECEIVES

The missionary alone cannot determine what is to be done at his mission. The labor is enormous, the cares many. Besides priestly functions, such as hearing confessions, preaching and instructing the neophytes, there are many temporal cares, the maintenance of our houses, construction and repair of buildings, etc. Not the least bothersome are the quarrels and bickerings among the Christians.

At Hwo-Kin-Hsien, the missionary is helped by five catechists. They are young men, well enough trained in Chinese to carry on correspondence with the authorities and sufficiently grounded in the catechism to teach it to others. One of them is a sort of charge d' affaires, or procurator, two teach the scholars, and two are reserved for the catechumens.

The care of the girls is confided to the Sisters. They have a building apart. The Sisters are Chinese religious and belong to a native congregation—that of the Presentandine. Their help is very much appreciated. These catechists and nuns, on account of being Chinese themselves, are always in contact with the pupils and boys, pray with them, study with them, eat with them and sleep with them.

Again, the catechists explain beforehand the truths that the missionary is going to explain for all in the church. They instil into the youth a love for decorum and our pious Christian customs, and help the missionary further by giving him an account of both the defects and the progress of their charges. Were a missionary always helped by zealous catechists, he would be able to do much in the way of spreading the Gospel.

The writer of this article, Father Ma, came to China December 21, 1915. He was appointed missionary of Hwo-Kin-Hsien on September 6, 1916, and is the tenth in the list of missionaries of Anwhei. It is only forty-four years since our Fathers began to evangelize this Sub-Prefecture. The first to come in 1873 was Father Li.

Sometime ago the writer received from the United States a generous donation for Apostolic work. Our heartfelt thanks to the benefactor or benefactors. Our Lord has blessed the Catholics of America with the means and the will for doing good. We have hopes that our work will not be entirely forgotten by the Catholics of the United States, who can lend a helping hand.

MARIO GRIMALDI, S. J.

From HWO-KIN-HSIEN,
Easter Monday, April 9th, 1917.

THE MEDITATION "DE DUOBUS VEXILLIS"

DEAR FATHER EDITOR:

P. C.

Father G. H. C. Pollen has written an interesting and suggestive paper on the meditation "De Duobus Vexillis" which you printed in the WOODSTOCK LETTERS, June, 1914. Father Pollen writes on the special fruit to be derived from the celebrated meditation. "There are three steps: first, poverty opposed to riches. Secondly, reproaches and contempt opposed to worldly honors. Thirdly, humility opposed to pride. These three steps will lead to all other virtues."

Father Pollen proposes to reduce these three steps or degrees to a more general formula, which he calls *progression* and of which he suggests several examples. I had hoped that a discussion on this interesting and important subject would be opened in the pages of the WOODSTOCK LETTERS by some of our experienced Fathers, and I was rather disappointed that the question was allowed to rest where Father Pollen had left it. Those among us who have given retreats to Ours or to other religious communities of either sex, have had to face the problem which Father Pollen seeks to solve, for this great meditation is always given, but it is obvious that it should be proposed in such a way as to make it practical and useful to religious. Father Pollen's considerations are helpful, no doubt; nevertheless, the more I have been thinking about the matter, the stronger has grown my conviction that we ought to cling to the three degrees as laid down by St. Ignatius, who knew human nature as few men have known it. Applications of course, must be made to the various states and conditions of life; to priests and religious, men and women. After all, is the religious life altogether secure against pride? Is it wholly immune against ambition? As to "riches" do not many religious seek those things that are obtained by wealth? And if very many do not, would the meditation be useless for them? We give the Foundation, we give Sin, although in religious communities are found those who have never committed a serious sin, and we regard these meditations as useful. *Naturally* we do not prefer "the meanest things". We prefer a bright room, good furniture, decent raiment, well-prepared food, a supply of books, etc., etc. All this is more or less contrary to the spirit of poverty. As

to ambition: it is no stranger in religious life, as we know from the history of the Church, of religious communities of both sexes, and even from the history of the Society. We have known cases of vaulting ambition, and also of wounded pride and feelings of rebelliousness in smaller things. How helpful to many sorely tried men must have been this wonderful meditation, made just as St. Ignatius proposes it and as applied to individual needs.

After having read and re-read Father Pollen's paper, I made up my mind to send you something for the WOODSTOCK LETTERS on the "Two Standards" and I greatly regret having delayed it so long. Besides giving you the treatment of the meditation by the greatest commentator of the Spiritual Exercises in the restored Society, Father Roothaan, I also wished to make the readers of the WOODSTOCK LETTERS acquainted with a precious manuscript in my possession, which some day soon I shall give to Woodstock College. Let me give you a brief history of the little book. You may remember that Father William Pardow and myself lived for four years together in the Scholasticate of Laval, France. Before he left Laval in 1879, when he went to Paray-le-Monial for his tertianship, he made an interesting discovery. Some one showed him the notes of a retreat to the scholastics at Vals given by Father Roothaan in 1848 during his exile from Rome. Father Pardow had three or four copies made of this manuscript and he gave me one which I have used during all the years I gave retreats to Ours and to other religious communities. During my tertianship at Frederick, 1883-84, I showed it to my fellow-tertians, and I know that Father Jerome Daugherty translated the substance of it for his own use. I do not know what became of the other copies, particularly of Father Pardow's own. It must surely be among the papers he left behind him after his death. I will now briefly describe the contents of the manuscript and then transcribe the notes on the meditation "De Duobus Vexillis". Father Roothaan gives *four* meditations each day besides a daily Conference.

1st Day: Four meditations on the Foundation.
2nd Day: Two meditations on Sin; a repetition of the same; Hell.
3rd Day: Death; Particular Judgment; General Judgment; Psalm Miserere.
4th Day: The Kingdom; repetition of the same; Incarnation; Annunciation.

5th Day: Nativity of Our Lord; Purification and Presentation; Flight into Egypt and Hidden Life; Two Standards.
6th Day: Repetition of Two Standards; Three Degrees; Three Classes; Reform of Life.
7th Day: The Garden; What Christ suffered in His Honor; Bodily Sufferings; The Cross.
8th Day: Resurrection; Ascension; Love of God; the same continued.

CONFERENCES

1. Introduction to the Exercises.
2. The Additions.
3. The Rules of Modesty.
4. The Methods of prayer and the Rules for the Discernment of Spirits for the First Week.
5. Rules for the Discernment (continued).
6. Rules for the Discernment (Second Week).
7. Rules respecting food.
8. Review of the Exercises.

THREE OTHER CONFERENCES (Outside of Retreat)

1. Spiritual Joy.
2. Renovation of Vows (in form of meditation).
3. Means for Preserving Peace (Given at Mons).

NOTES OF FIVE OTHER CONFERENCES GIVEN AT BRUGELETTE (25–30 SEPTEMBER, 1849)

1. The End of the Society.
2. The Will of God.
3. Avoidance of Sin.
4. Jesus Christ.
5. Spiritual Joy.

You may have noticed in the table of contents that Father Roothaan places the consideration on "Three Degrees of Humility" before the meditation on "Three Classes". I have never quite understood why he did so. Maybe the reason was that the latter is meant to be a consideration which is to occupy the mind of the exercitant all through the sixth day. In "Three Classes" Father Roothaan substitutes three classes of sick men for the three classes of moneyed men, following a suggestion made in the Directorium. His meditations on the Passion have always seemed to me particularly impressive and very substantial. I will now give you the translation of his notes on the meditation "De Duobus Vexillis".

CONTEMPLATION ON TWO STANDARDS

"It would be an error to imagine that in this meditation St. Ignatius proposes to us the choice between the Standard of Jesus Christ and that of Satan. This choice has already been made in the first week, when the soul gave itself to Jesus Christ. So St. Ignatius makes no mention of manifest temptations of the enemy, which the soul would hold in horror, but only of his snares and deceits.

In the first part of the contemplation St. Ignatius shows us the demon under his true aspect. His pride and vanity are seen in the throne of fire and smoke on which he is seated. His horrible face inspires terror. For the demons who serve him he has only imperious commands. He does not send them to persuade men, he drives them before him like animals, and he commands them to catch men in nets, as if they were wild beasts. Thus Lucifer treats those who serve him, and those whom he wishes to engage in his service.

His satellites must tempt all men without exception by things indifferent in themselves. They are to offer them riches and the honors of the world. Thus they will arouse in their hearts covetousness and an inordinate love of honor, both of which will lead to pride, the source of all evil.

Here we should excite in our hearts lively sentiments of horror of Lucifer, the implacable enemy of the human race, who treats thus cruelly those who give themselves to him. Let us pray God to show us the deceits of Satan, and let us often say this prayer: "Ab insidiis diaboli libera nos, Domine." (From the snares of the devil, deliver us, O Lord.)

In the second part of the meditation, on the contrary, consider the infinite amiability of Jesus, "Speciosus forma, etc." He does not arrogantly summon His disciples. No, He chooses them, He invites them sweetly to follow Him, and He bids them invite, in like manner, all men to follow Him. Truly, He is the Savior of Whom it is written: "Cum magna reverentia disponit nos." (He disposes of us with great reverence.)

He sends forth His disciples to win men by spiritual inducements: 1st—To Poverty of Spirit, that is to say, to the greatest detachment from the goods of earth and even to Actual Poverty, if . . .

2nd—To the contempt of honor and even to the love of humiliations which will lead to Humility, the root of all virtues.

For ourselves we ought to ask the grace to experience Actual Poverty, persuaded that the effect of Poverty is to draw us nearer to Jesus Christ and to keep us under His Standard. We should always keep close watch over our heart that it may not become attached to the goods so abundantly bestowed upon us by God.

In like manner, if we wish to acquire Humility, let us ask the grace of humiliations. The more contempt one receives, the quicker one arrives at the possession of this virtue. Let us mistrust a humility which is only practised interiorly.

Evidently the purpose of this meditation is to awaken within our hearts the desire to belong to the number of the disciples of Jesus Christ, and to gain souls for this good Master. Nevertheless, St. Ignatius does not once employ the expression, "Zeal for souls". He prefers to implant in the soul of him who meditates the foundation of this zeal, namely, the love of poverty, contempt, etc.

REPETITION OF THE CONTEMPLATION OF THE TWO STANDARDS

The contemplation as presented by St. Ignatius is for people of the world and especially for those who are about to choose a state of life, so that, knowing on the one hand the spirit of Jesus Christ, and on the other, that of Lucifer, they may the more easily be directed in their choice.

But this meditation may and ought to be given also to Religious with applications to their state, for no one is exempt from the temptations of the devil. He succeeds, alas, only too often in raising his standard in religious houses. Quite frequently good religious have bitterly complained of the havoc the enemy has wrought in their communities, for he had converted an abode of peace and happiness into a Babylon.

Without doubt the enemy will neither try to catch us in his snares, nor to bind us with his chains; but provided he can hold us by a thread, he will lead us far astray. Consequently, 1st, He will not propose to us the love of riches, for thanks to God, that would be the last temptation for a Jesuit. But he will suggest to us the love of comforts and conveniences. This point is most important in an age of material civilization, when the love of material comfort is carried to such lengths, that, speaking in the spirit of the Gospel, it is more difficult to live in abundance than in want.

2nd. He will not oppose to our vow of chastity base carnal pleasures, but he will try to induce us to practise half-hearted chastity, that is to say, to give our senses greater freedom. He will tempt us to give more liberty to our eyes, our ears, our tongue. He will suggest to us to indulge a curiosity that wishes to see everything, to read everything . . .

How many religious has he not ruined by imprudent reading. . . . He will try to induce us to foster affections that begin in the spirit and end in the flesh. . . . Particular friendships, so destructive to fraternal charity and a pest in communities. He will suggest vanity in dress, in the arrangement of the hair. What foolishness! Whom do we seek to please by such childish self-seeking?—God? Should we not abhor a vanity that causes us to blush when we reflect on it?

3rd. To our vow of obedience, which means so much in the company of Jesus, Lucifer opposes liberty and independence. Let us beware lest having left the world by one door we re-enter it by another. And the danger nowadays is very great, for even little children thirst for independence. The world would like to make us think that Jesus Christ preached this independence.

No, let us cling to our religious obedience. If the world desires other liberty than that of the children of God, it is free to enjoy it; as for us who know that the doctrine of God will not pass away, let us cling always to His Word.

4th. Finally, as self-abnegation is the foundation of all virtue, Lucifer seeks to inspire us with self-seeking, self-love. How many religious have been lost through self-love. It leads to comfort-seeking, or love of honor, both of which should have already been sacrificed at the foot of the crucifix. . . .

Lastly, Lucifer draws them into the infernal gulf of pride, a deep pit into which he desires to see them fall."

I have added a paragraph from the notes of Father Olivaint's Retreats, Vol. I, p. 18:

"The devil does not forget me. He sends his emissaries to me. He comes himself. Where? Often in the parlor. In my intercourse with people of the world. In appearance, riches and honors are indifferent things; they are only fire, smoke, excitement. Temptations, desire of riches: What is it in my case? 1. Perhaps health, the preoccupation about the means of preserving it. 2. Perhaps the love of study, of the Holy Ministry, from which proceeds distaste for my employment.

3. Perhaps the esteem of distinguished persons, confidences, friendships, influence. These are indifferent and sometimes even good things, but how often is found therein sensuality, love of the flesh and of the world, faults which must be overcome at any price."

Perhaps you may find space for this extract from Father Gabriel's "Eight Days' Retreat". It is taken from pp. 183-185:

This behest of Satan not only displays his despotic character but also reveals his deep cunning and deceitful malice. His plan is to work first on our inborn leaning towards the objects which minister to our earthly existence, under pretext that these things are indifferent, or rather that they are good; for, in the words of Holy Scripture, "God saw all He had made, and it was very good"—that accordingly they may contribute to our happiness; and hence that there is no reason why we could not make a right use of them. What renders men particularly liable to deception in this matter is to fancy that they have no inclination towards wealth and distinction. True, as long as these things seem entirely beyond our reach, we may experience no positive desire for them; but how differently we begin to feel about them the moment we perceive a favorable occasion to indulge our natural craving. Besides, have we no repugnance for poverty and contempt? Of course, we all have. Then we also love riches and honors in exactly the same degree. This is our weak spot, and Satan takes care to attack it from every side. Just as he strives to make us desire the goods and honors of the world on the false assumption that they are indispensable for our happiness, our health, or our usefulness; so he strives to make us dread poverty and contempt, mortification and humiliation, by picturing these to us as incompatible with our happiness, our health, or our usefulness. But let us not be alarmed by these bugaboos. The Saints were not only the happiest but also the most efficient men that ever existed, and on the whole they lived longer than tepid religious and sinful worldlings. All tenderness and heroism, it has well been said, goes with poverty and privation, not with wealth and comfort. Again, while Satan promises peace and happiness which he cannot give and indeed would not give even if he could, he intends only to render us miserable here and hereafter; and how well he succeeds we know by our own experience and by what we see daily going on in the world.

The snares of Satan, consequently, are the possession, the use, or the desire of things pleasant, whether superfluous or necessary, but indulged in without regard to the Will of God, simply in compliance with our natural inclinations, and hence inordinately; likewise the removal, the avoidance, or the fear of things unpleasant, without regard to the Will of God, simply in compliance with our natural aversions. In other words, every inordination is a snare of Satan.

This is no doubt an important discovery; but what is far more important for us is not to allow ourselves to be caught by our crafty foes. A few additional reflections may help us to be ever on our guard. We certainly need health and strength, rest and recreation, food and drink, lodging, conveniences and clothing, learning and books, personal appearance and social influence. We are already inclined, through the corruption of our nature, to esteem and seek these things independently of the Adorable Will of God, as it is manifested to us by Commandments, Counsels, Rules, Superiors, Inspirations. Now Satan, through the suggestions of his demons and the seductions of his followers, is ever urging us on in the same direction under plea that these things are all good. Hence, we are constantly in danger of attaching ourselves to the various objects that may supply our needs, and of satisfying these needs more abundantly than is consistent with the Divine Will or conducive to our sanctification. The essential question for us is not whether these things are good in a general sense, but whether they are good in our particular circumstances, whether they help us here and now to sanctify and save our soul, by praising, revering and serving God. For instance, we need sufficient clothing and footwear; but it is neither necessary nor expedient that it should be as fashionable and elegant as possible, or that our supply should be so abundant as to obviate any further recourse to Superiors for the next two or three years. On the contrary, we should wish and strive to have at any time as scanty and poor a supply as our Superior will permit and sanction. We may need certain little articles; for instance, stationery, soap, a matchbox, a pocket-knife, a watch, cuff buttons, a note-book, a pair of scissors; but anything beyond what is cheap and useful is out of keeping with our religious profession, a hindrance to our efficiency, and an obstacle to our sanctification. We need rest and recreation, food and drink; but no more and no better than is required

to do our work, to perform our duties, to accomplish the Will of God. Perhaps we need learning and books; but this does not mean that, even with permission, we can freely indulge in the reading of newspapers and novels, or turn our room into a private annex to the library. All this is as plain as daylight; yet our inordinate tendencies are so strong and our enemies so persistent that we have to exercise constant vigilance in order not to be led astray. It is not without good reason, then, that the Church exhorts us to pray daily: 'Holy Michael, be our safeguard against the wickedness and snares of the devil.'"

BENEDICT GULDNER, S. J.

WORKS OF OURS AMONG THE SOLDIERS

GETTYSBURG, PA.

I arrived in Gettysburg July 28, 1917. The Mission to the soldiers was to begin the next day and close on the following Sunday, August 5. It was the most torrid week of the summer. The fervor of the soldiers was not quite as ardent as the heat. Here are some items of interest about them.

The first detachment of troops, the 4th U. S. Infantry, arrived in Gettysburg, June 4, from El Paso and Brownsville, Texas, where the boys had been guarding the border during the Mexican troubles. A few days later they were followed by the 7th U. S. Infantry from Brownsville. After pitching their tents the two regiments were divided into three each, the 4th becoming the 4th, 58th and 59th, and the 7th becoming the 7th, 60th and 61st. These six regiments each with a third of the original two, were being gradually filled up to war strength by new recruits, all of them volunteers from the various regular army stations throughout the country. The recruits were principally from Ohio, Pennsylvania and Maryland, the older soldiers from the South and West.

By the end of July there were about 10,000 regulars in camp on the famous battle-field, amid surroundings that were ideal and full of patriotic inspiration. One-third of these men were Catholics, some good, many indifferent. The Slavs, Poles and Italians were surprisingly numerous. A census taken up at the close of the Mission at my request by the soldiers themselves and assisted by the officers, who were always ready to show

their good will, counted 2,600 Catholics, most of them Slavs, Poles and Italians, and I am sure not all the Catholics gave in their names.

No Catholic chaplain had been assigned to these troops. Their condition was made known to the Knights of Columbus, but as they were just beginning to organize their work for our Catholic soldiers and sailors nothing was done. The bishop of the diocese of Harrisburg, Pa., Rt. Rev. Philip McDevitt, then appointed as chaplain for the time being, Father William Boyle, the pastor of Gettysburg, a most zealous priest. He already had a parish of 800 souls to look after, but he took up this new labor with generous ardor. He could not say mass in the camp, as there was no arrangement for that. But the church, St. Francis Xavier's, was close to the cantonment, and here the soldiers could come for mass. Father Boyle went among them every day, made it a point to meet the recruits as they came in, to find out who were Catholics, visited the base hospital daily, and in every way made the men feel that he would do anything for them.

As a rule the recruits were rather a sturdy looking lot. Most of them arrived at night in batches of 50, 100, 200, with little baggage and in their shirt sleeves and carrying their coats over their arms or shoulders. Very few of them seemed to be affected with homesickness.

Father Boyle opened his parish hall, a fine one by the way, to all the soldiers. It soon became as popular a resort as the Y. M. C. A., which, as usual, was right on the spot from the beginning. The men had the use of the piano, and some played very well; the victrola was frequently heard, and mostly out of his own pocket, the good pastor supplied the place with ice-water, writing material and reading matter. Here, too, entertainments were given nearly every evening, always by the soldiers themselves, most of them improvised affairs, while others were prepared with greater care. This hall proved a good fishing net. It caught many a backslider.

Father Boyle soon realized that the "boys", as he called them, needed a Mission, and needed it very much. I had just finished the retreats to the clergy of the diocese of Harrisburg at Mt. St. Mary's College, and Father Boyle took this opportunity to ask me to give a week's mission to his "boys". Arrangements were made at once. After consulting with Colonel Lenihan, now Brigadier-General, the Colonel of the 60th Infantry, and an excellent Catholic, a real soldier of God and his

country, it was decided to hold the Mission in the church. The church was near the camp. There was no tent large enough, and it seemed impossible to procure one. A tent, however, erected near the base hospital or in some other central position, would have been the better place, as it would have been always right before the eyes of the men. Some of them had to walk three miles to get to the church, not an easy thing for a soldier who was being drilled and drilled all day long. This made it rather difficult to reach the men who needed reaching most. The Mission was advertised on all the bulletin boards in the camp, and in the hall. The masses on Sunday were at 6, 8 and 10 o'clock, on week days at 5 and 8 o'clock. The services in the evening began at 7.30 o'clock, with the Rosary followed by the sermon and Benediction. These were the most convenient hours for the soldiers. The Mission came to a close on Sunday evening, August 5. The bishop officiated, coming especially for the purpose from Harrisburg. The church was crowded with soldiers, among them some very fine Catholic officers. The bishop gave them a stirring address at the close and the Papal Benediction.

The results were good, but had the Mission lasted for another week, they would have been much better. These soldiers were regulars. Many of them had not been to confession since they entered the army. Few of the recruits were sodalists or weekly communicants before their enlistment. Many of them were careless fellows, without much sense of responsibility. They were timid of holy things and half-ashamed, because of their neglect. Then, too, it was hard to get at these. They were on duty all day and some times all night. Without personal contact you cannot do much with such sinners. You could not meet them during the day, as they were too busy with duties. I tried this and though given every possible chance by the officers, found it impossible. This work of "drumming" up the men had to be done by the more zealous among the soldiers themselves. This plan worked quite well. They got after the "slackers" and many were caught. There were 1000 confessions, more communions, as some went two or three times, a few, including several officers, among them Colonel Lenihan, went nearly every day. Four converts were left under instruction. Perhaps the best result of the Mission was the awakening of the men to a sense of their Catholic duties. The pastor, Father Boyle, told me, a month after I left the camp, that the

Mission was still going on, and that every day brought in some Prodigal Sons.

All this work opened the way for the chaplains, who received their commissions as First Lieutenants on September 27, and reported for duty almost immediately. They were Father Casey, of Stamford, Conn., Father Mulligan, of Jersey City, N. J., Father Meehan, of Brooklyn, N. Y., and Father Sheran, of New York City. Within two weeks after their arrival they gave the Forty Hours Devotion in the church especially for the soldiers, with splendid results.

J. M. W., S. J.

LOYOLA COLLEGE, BALTIMORE, MD.

When the various regiments of the Maryland State Militia were ordered out at the beginning of the war to guard the bridges and industrial plants, it fell to the lot of the Machine Gun Company of the 8th Regiment to be stationed at Port Covington, the tidewater terminal of the Western Maryland Railroad. This company, which musters 115 men, is about sixty per cent Catholic and about forty of these are either old college and high school students or members of the Loyola Club, our parish organization.

Shortly after the company had encamped the Captain and First Lieutenant, both non-Catholics, called on Father Rector and petitioned him for a priest to say mass for the men each Sunday at the camp, offering to provide whatsoever was necessary and to pay all expenses out of their own pockets; this request was made not at the suggestion of the men but at their own initiative. They were referred to His Eminence, Cardinal Gibbons, who not only granted permission but added that he would be very glad to have the Jesuit Fathers do all in their power for these Catholic soldiers. When the officers were asked what led them to make this request they replied, that they knew that most of their men were our own boys and besides the best Catholic soldier was the one who attended to his duties.

So one of Ours was sent to this camp each Sunday morning at seven o'clock. Confessions were heard and at the mass the gospel was read and a short instruction given; quite a few of the men received communion each Sunday. The Lieutenant proved quite an enthusiastic assistant, acting as "excitator", routing the laggards out of their tents and seeing that every Catholic man was

present at the mass; he even tried to so arrange the guard that the Catholics were off duty at this hour. He himself was always present at the service, kneeling and standing with the rest with the greatest attention and reverence.

The company moved to the larger concentration camp at Cockeysville towards the end of July and then our work ceased. But the boys told us that this Lieutenant marched a distance of three miles to the Catholic church to be present at mass and was still as energetic in seeing that every Catholic man was present.

BURLINGTON, VERMONT

Fort Ethan Allen

Father William J. Stanton writes: "While giving the retreats to the clergy of the diocese of Burlington, I visited the camp situated just outside the city. I found the 2nd, 18th and 19th U. S. Cavalry and 1st Vermont Infantry in training there, at least one-third of them Catholics. Our little mission, September 3-5, 1917, was the result. The daily papers took a big interest in the work, as it evident from the following clipping from the *Burlington Daily News*, September 5, 1917:

"The three days' mission which began Sunday in the Knights of Columbus hall for the Catholic soldiers in camp at Fort Ethan Allen came to a brilliant and successful close last evening.

The exercises began with prayer by Rev. E. H. Bernier, Society of St. Edmund, and was followed by a discourse on perseverance in righteous living and in the cultivation of all the virtues becoming a soldier of the nation. Father Stanton, S. J., prefaced his remarks by a eulogy of the President's letter addressed to all the soldiers of the national army. On reading the letter of the chief executive of our country Father Stanton called for applause for the timely and invaluable advice from the commander-in-chief of our armies.

Father Stanton then proceeded to outline the true spirit in which the boys in khaki should walk before God and man. He pointed out the virtues of the soldier and the dangers that threaten his efficiency in the ranks of defence and his standing before his God.

He told them the government had provided them with all the weapons of bodily defence and that they were to use them valiantly in the cause of their flag and

that their religion was always offering them the weapons for the defence of their souls against the invasion of sin.

The evening reached its climax in interest and devotion when Father Stanton seized the Stars and Stripes and called upon the soldier boys to dedicate themselves again to its honor and service and to never lower it in the face of any foe.

He then called for three rousing cheers for the flag which were given with a gusto, ending with a tiger and the Stars and Stripes forever.

Upon this patriotic outburst followed the solemn consecration of all present to the Cross of Christ, as typifying the doctrines, practices and sacrifices that the Catholic Church stands for and insists shall be interwoven in the daily life of her adherents.

No little credit for the success of the spiritual work just ended is due to the encouragement given by Col. Rivers and the other officers who made it convenient for the boys to be on hand for the services prepared for them.

Thanks are also due to Knights of Columbus management, for their hearty cooperation in the work so happily ended in the hall put up by the Vermont State Council Knights of Columbus under the inspiration and direction of the Rt. Rev. Bishop Rice, and to the neighboring clergy, Rev. J. B. McGarry and the priests from St. Michael's College."

NOTES FROM CAMP GREENE

CAMP GREENE, Charlotte, N. C.

DEAR FATHER EDITOR:

You asked me some time ago to give you some idea of what I was doing in the army. The fact is you wanted a complete account of army activities in a northern camp. Well to begin with our quiet Tertianship life—that is where the war drums first sounded. Sometime after the declaration of war, Father Provincial called for volunteers and a number of the Maryland-New York Tertians answered the call. Three of us were selected, Fathers Duffy, Ranken and myself. After some time we were ordered to Governor's Island for examination. The ruling of the War Department was that any candidate presenting proof that he was a college graduate would be exempt from the mental examination. So all we had to face was the physical examination and that was thorough, from head to toe. Some weeks passed before we re-

ceived our commissions, and then after more delay a telegram came telling me to report at Syracuse to the 39th Infantry; Father Ranken was assigned to the 47th Infantry at the same station. On October 1, in a pelting rain we arrived at Syracuse and reported to the commanding officers of our respective regiments. As there was nothing to my tent but a frame, I was given leave to get quarters in town. Our duty time was from 7.30 A. M. to 4.30 P. M. As Father Ranken was a mile or more from my camp station I did not see him again for a few days.

I went to the station to get my grip, and there I met Father Crowley, H. C. '00, who insisted on taking me to St. Vincent de Paul's rectory. Here I stayed till my tent was ready, and around St. Vincent's gather the finest recollections of charity and hospitality for both Father Ranken and myself. During our stay at Syracuse it was a home, thanks to the goodness of Father Crowley and the pastor, Father Dougherty. No Jesuit community could have done more for us and we can never forget the kindness of these two priests.

The first duty I was assigned to at Syracuse was the army relief work. It consisted in getting the officers to contribute a dollar each for the benefit of soldier's and officer's dependents. It was not a very hard task as the cause appealed. We were one of the first regiments to have our returns in and we were commended by the president of the society at Leavenworth. Just as this little campaign was over the Liberty Loan for the Army was taken up (cf. *America* for the campaign).

Our Syracuse encampment was pleasant enough from the viewpoint of the city. The people could not do enough for the soldiers and the Catholic people could not do enough for the soldier-priests. The Jesuit name means much in the city, though as far as I could find out we have not given a mission there for nearly twenty years. So one Syracusan told me, and he claimed to have made the last Jesuit mission. The Catholicity of the city is splendid, the Knights of Columbus have a fine council of representative men, but unfortunately they were not out at the camp. They had several thousand dollars to erect a Knights of Columbus shack, but their leaders in Washington vetoed the movement. In consequence we used the "Y" halls. Let me pay a tribute to the "Y" for their universal kindness to the chaplains. Their secretaries are energetic, zealous men, always on the job, and they do a lot for the soldiers. When I went

to their tent for Sunday mass, everything was ready, and they had notified the troops of the hour and done everything that would help the attendance. This in face of the fact that the attendance of the Protestant soldiers at their service was always small. I have found them the same here at Camp Greene. In fact, one of their secretaries said to me the other day, "Father, we get on better with the Catholic chaplains than with the others." You know their educational department is under the supervision of the chaplain. Before the war the post school was always in the hands of the chaplains, and now anything that the chaplain says in this matter is law, as the "Y" has no military authority. The way we do, or at least the way I do, is to be the prefect of studies and discipline, with the "Y" man as director of the teachers, who are all enlisted men. You know, I suppose, that a great many Poles and Slavs are in the present army with very little knowledge of English. Watch the casualty list and you will see the numbers of foreign names even with Pershing. During our stay at Syracuse a Father O'Gorman came to see us. He was the first chaplain with the Anzacs and was on his way back to the Bush. From the early days he had been in the war and his experiences were many. I do not know what division he was with but his nerves were pretty well gone. He was wounded once or twice. While at Syracuse Colonel Castner was assigned to the 39th. He had been married by our Father Frieden in the old St. Ignatius' Church in 'Frisco, and during his time in Alaska knew Fathers Judge and Barnum. I had some very interesting talks with him and was sorry when he went over to take command of the 38th Infantry.

Orders came about the middle of October ordering the discontinuance of the Syracuse mobilization camp. All sorts of rumors were rife, as an army post is worse than Woodstock for rumors. We were destined for everywhere, from France to the Philippine Islands, not omitting Mexico and Cuba. The fact is, on the 27th of October we entrained for Charlotte. Nearly all regretted leaving Syracuse, yet we realized it was no place for the fall and winter. I do not believe we had more than three clear days the entire month. Our regiment left on Saturday and reached Charlotte on Tuesday morning. We travelled in three sections, the officers occupying a Pullman. Our first stop was at Phillipsburg, N. J., a town opposite Easton, Pa. We reached there about 10 o'clock Sunday morning and made Washington at nine that night. We came on south through Richmond and

Raleigh and pulled into Charlotte early Tuesday. We were kept on board about eight hours and then marched to camp. The western Guard regiments were leaving for somewhere and we found out the Gettysburg regiments were to join us here and form a division of regulars.

Charlotte is ideal for a military camp as the climate is exceptionally mild. I never keep my stove lit longer than an hour in the morning and at night for a time. The nights and early morning are very cool, but the days delightfully pleasant and mild. The natives say that January and February are bad months for rain. We can stand it I imagine after our baptism of rain in Syracuse. There is a big Knights of Columbus building here with Father Stephenson, C.S.V., from Chicago, as chaplain. There are two secretaries and both of them fine fellows, Notre Dame boys. The Catholic soldiers crowd the place as well as the other troops. I have seen them lined up waiting their turn to get places where they could write their letters. We had a big dedication a few weeks ago. You will find the account in the *Boston Pilot*. A Boston boy wrote it. He is a sergeant in the 38th and very well educated. The first thing he asked me for when I met him was *America*. There are, by the bye, several *America* readers here in the camp. In fact the soldiers are great readers. The American Library Association is planning to erect a building here for their use and establish regimental libraries. The director asked me to cooperate with him and suggest lists of books. So you see the modern camp is nothing more than an American city under canvas.

The Redpath auditorium has a big tent where a new bill is featured twice a week. The charge is fifteen cents and very good talent is secured, mostly vaudeville, however. Every effort is made by the Government to secure a contented army. The older soldiers are very interesting in their remarks anent present army conditions and those of other days. Because so much is being done by every agency for the bodily comfort of the men, we are stressing the spiritual, urging the Catholic troops to remember they have spiritual helps, masses, the Sacraments, etc. For that reason I never ask for anything but religious articles when I make an appeal to the folks "back home". We cannot get enough of beads, scapulars, prayer books. I have been saying mass for the 4th and 7th at their "Y", and the first day

I was with them they cleared me out of prayer books and beads and medals. As there are eight priests in camp the boys have every opportunity for mass; three in the Knights of Columbus building and one or two in the different "Y" buildings. It is startling to the Charlotte people to have so many Catholics in their midst. There is one Roman Catholic church in town and forty or fifty Protestant churches. As far as I can make out the only thing big in the place is its bigotry. Two Catholic teachers were disqualified here a few years ago for the simple fact that they were Catholics. Their brother is one of the best physicians in town, in fact the leading one. He told me when the school board was forced to a declaration the members simply said, "We do not want Catholic teachers in our schools. The Catholics have their own schools, let them teach there." These girls were trained in normal schools and in every way superior to native talent. But they had to pay the penalty of their Faith. You can judge then of the religious atmosphere.

It astonished the French officers who are here instructing our troops. They are all practical Catholics and appear every Sunday at mass in the town. One of them said to me, "What sort of a place is this? A man in the street the other day asked me what my religion was." I told him that it was not a typical American city, but a city that happened to be in America. He seemed to enjoy that. "You must be from the North," he said. One of these officers, Lieutenant Boucher, told me among many things of a member of his regiment who lost his mind during an attack that his command was delivering in the early part of the war. He wandered back of the lines and was picked up by another regiment, tried for desertion and shot. Two years later the mistake was discovered.

At present I am engaged on the statistical section of the regiment, tabulating the names and emergency addresses of the officers and men. You see the Government expects a chaplain to do a good deal more than spiritual work. The Base Hospital takes a good deal of time, and I have come across some interesting cases there. But that is another tale. I'll take up hospital duties some other time.

Sincerely in Xto.,
GERALD C. TREACY, S. J.,
Chaplain 39th U. S. Infantry

BOOKS OF INTEREST TO OURS

The History of the Society of Jesus in North America. Colonial and Federal. By Thomas Hughes of the same Society. Text, Vol II. Longmans, Green & Co. 1917. Price, $8.00.

This volume covers more than a century of missionary activity in North America: it includes the period politically considered between the Cromwellian disturbances towards the middle of the seventeenth century and the American Revolution in the last quarter of the eighteenth century; and embraces the time in the life of the Society in America that intervenes between the deportation of the early missionaries from Maryland by lawless marauders in 1645, and the temporary suppression of the Order by the Brief of Pope Clement XIV, in 1773. Although the title of the work indicates its special scope and purpose, practically this "History of the Society" is a history of the Church in English-speaking America, for, as the Preface to this volume states: "In the growing settlements that were destined to become the United States of America, the history of the Jesuits was that of the nascent Catholic Church. No other body of clergy, secular or regular, appeared on the ground till more than a decade of years had passed after the American Revolution." This volume, therefore, and the whole series of which it constitutes the latest instalment, should be welcomed not only by the members of the Society whose life and work it makes known to the world, but it should also be hailed by all who are interested in the subject, as a monumental addition to the ecclesiastical history of the country.

It is a portly volume, royal 8vo, with 734 pages of text, and xxv of prefatory matter; and it satisfies all the requirements of modern historical writing. The name of the publishers, Longmans, Green & Co., is a guarantee of general typographical excellence, as this firm ranks amongst the very first for historical publications in the English language. Some special aesthetical and practical adjuncts of the book may be noted here. These are running head-lines, and besides "incut" subheads down the margin, which render the analysis of the matter very easy. An index of thirty pages, drawn up in accordance with the most approved methods, exhausts the matter for purposes of ready research. There is, moreover, other helpful apparatus, such as a synopsis of the subjects treated, a list of the "Manuscript Sources" and the "Published Sources", at the beginning of each chapter, and foot-notes in abundance, which refer to the documents cited and the authorities quoted, or in other ways supple-

ment the text. Six artistic Maps serve to illustrate the book: these Maps exhibit the Jesuit Missions and Stations in Canada and the northeast tract of the United States territory, 17th and 19th centuries.

Father Hughes is outspoken in destructive criticism of certain writers who belong to mutual admiration historical societies; he is emphatic in support of the stand that he takes on several mooted questions; and he is an iconoclast in regard to some idols of the den or the forum: and as men resent the shattering of their idols, there will be sharp criticism of his work. He undoubtedly expects this: but, he says in the Preface: "When considerable resentment was expressed at our having produced the matter in our former volume of Text, not a word was said against the Documents themselves which we brought out, but ever so much against the man who brought them out; as also against the manner —incisive or decisive—in which he applied them, without regard to consequences. On some occasion, his material was simply rehearsed with surprise or covert sneer, as proof enough that it could not be true. Since we do in this volume the very same thing as before, citing chapter and verse for everything, we should indeed prefer, that if the reaction set in anew, it were directed against chapter and verse of the documents that happen to offend."

The first volume closed with the dispersion of the Jesuits of Maryland, and, for a time, missionary activity in English-speaking America was suspended. The pioneer missionaries, Fathers White and Copley, were in English prisons, sent thither by the Puritan faction which was engaged "in routing out Popery and prelacy" from the Province. Father Copley returned to America, and a succinct account is given of his labors and character.—In addition to the open persecution of the dominant anti-Catholic party, troubles with the Proprietary were brewing: Lord Baltimore proposed his unilateral "Concordat" to the English Provincial; this instrument, and his remodeled "Conditions of Plantation" were devised against the missionaries, and, as they placed an absolute embargo on charity and charitable uses, if carried into effect, the result would have been not merely to hamper the Jesuit Fathers in their labors, but even to render all services in aid of religion, on the part of anyone, well-nigh impossible. This question,—the cause of the difference between Lord Baltimore and the Jesuits,—has been largely debated,—and generally misunderstood. Father Hughes states the case clearly, discusses the "Conditions of Plantation", and relegates the subject to an *Appendix* for fuller treatment. In regard to the Toleration Act of 1649, it is said: "An interminable amount of literature has been expended on this Act by those whom it has interested. But they have not given due relief to the salient circumstance, that the statute as prescribing toleration was

only a remedy for the growing mischief of toleration disappearing. It was a poultice, or cataplasm, for an open wound in the social body. . . . To treat it otherwise than as a makeshift is to mistake the salvage apparatus about a wreck for the ship submerged, which was never again to float."

To justify this scathing comment on the much lauded Maryland "Act of Toleration", the text asserts that: "From this time forward, there was little toleration, at least for Catholics. The social atmosphere became rank with the use of the term, and the abuse of the thing. . . . All this time it was a story of intolerance; which, whether we will it or no, becomes a dominant note in this History, not only with respect to Maryland, where toleration once was genteelly professed, but with regard to all the Anglo-American colonies, which were in general honestly candid."

The Index, under various general headings,—"Anti-Catholic", "Anglicans", "Puritans," is copious in references to legislative enactments "to prevent the growth of Popery"; and the measures adopted to disfranchise and ostracise Catholics, the recommendations of colonial officials, and the opinions of prominent private individuals to the same effect, are indicated under special titles. The whole of Chapter X, entitled "Anti-Popery in the Colonies", traces in detail "the outbreak and predominance of a spirit which had often been quiescent, but now became active under the impulse of Orange legislation."—With a firm grasp on the material furnished by the public records, and a clear presentation of the evidence to illustrate the Anti-Popery spirit in the colonies, beginning with the scene furthest north (Acadia), thence descending southwards to the West Indies, it is shown how "Catholicism was hunted out of every corner of political life and along every path of social life. Among the colonies there was not one but showed its fidelity to the Orange policy."—Returning to this subject in later chapters (XVI, XVII), the History considers at length with special and abundant proof and wealth of illustration from the Maryland Records, the progressive stages of legislation against Catholics in general, and Jesuits in particular. The conduct of the Royal Governors, Nicholson, Seymour and Hart, is thrown into strong relief; the Acts passed by the Assembly, and the projects of laws to still further "Prevent the Growth of Popery" are presented, and discussed.—The narrative is brought down to the date of the American Revolution, when the Declaration of Independence forever abolished the system of disqualification because of religious belief.

The record of intolerance in Maryland is not pleasant reading, and much of it is silently ignored or glossed over by admirers of the "Land of Sanctuary". In response to a gloss on the persecution of Catholics, and an apology or at-

tempt to palliate the wholesale disfranchisement of Maryland freeman, under the truculent Governor Hart, Father Hughes concludes this part of his work by saying: "In like manner, the whole evolution and rationale of the narrative just given have found no place in the voluminous literature dedicated to the history and genius of Maryland," and, "From the foregoing history we are qualified to appreciate the justice of the opinion of the elder Carroll to his son, Carroll of Carrollton, that the British colony of Maryland was no place for a respectable Catholic population."

It is refreshing for the reader to turn from the sad picture of Catholic life under the ban in the English colonies to the splendid scenes of missionary activity on the part of the French Jesuits in New York and elsewhere, with Canada as the base of operations. Four chapters are devoted to this section of the History; it begins with a summary survey of missionary activity in territories which were then under the dominion of Spain and France, but which now form portions of the United States. Sharp comparisons are drawn between the treatment of the native Indian population under the rule of Catholic officials, and the methods of Anglo-Saxon pioneers and governors; and these comparisons, odious, but true, are confirmed by citations from prominent non-Catholic writers.

Bancroft, Parkman, and other Protestant historians have made excursions into this field of Jesuit activity; and they, together with Catholic writers, have borrowed largely from the Jesuit Relations, which describe the trials and triumphs of the soldiers of the cross. Sentimentalists have cast the glamor of romance over the drama, whilst others, from a realistic point of view, have dilated on the heroism of the actors.

Father Hughes states his position at the outset. He says: "The admiration universally excited by the work and progress of the Jesuit missionaries on the northern continent of America would make it a pleasure to review and follow these manifold movements over lakes and through woods, and on the bosom of unknown rivers. . . . But the particulars of this invasion into an unexplored heathendom we have not the space to detail. And, in traversing ground well known, we should be neglecting other historical phases which are much less familiar, are no less material to the subject of the French missionaries on the northern continent, and are more relevant to the history of the English colonies."

In accordance with this statement, there follows a description of New France in the eighteenth century; a contrast between the French and English colonies is drawn; the foundation of the college of Quebec is described, and its endowment for missionary purposes; to this establishment the network of Jesuit missions was attached, and from it as a centre radiated the lines of Jesuit enterprise in all direc-

tions, eastward to the Kennebec and Acadia, northward to Hudson's Bay, west and southwest to the shores of the Great Lakes and the Mississippi to its mouth.

The next chapter, after sketching a general picture of missionary operations, follows the track of the Fathers, west, south, north and east, and halts in the great centre of disturbance, amongst the Five Nations of the Iroquois, where, in 1654, the foundation of the first mission was laid by Father Le Moyne.

The Abenaki mission in Maine brought the French into close contact with the English. "The dark story of Father Sebastian Rasle, written in the blackest characters, became a text for all New England history."—Caustic comments are made on the destruction of Norridgewock, and the causes that led to it, as narrated by Bancroft, Doyle and other writers; and the proceedings of Governors and Councils of Massachusetts in regard to Father Rasle, are weighed in the balance, and found wanting in truth. The conclusion as to the traditional black story of his character and conduct is pithily expressed: "Tardily it has come to be written in white, and even in gold." The sequel to the destruction of the mission on the Kennebec came later in Acadia. In this and other chapters of the volume, much is said of the history of the neutral French and of their political position: their sad fate has been rehearsed in sympathetic song and story; here, in the cold prose of official records and correspondence it is made clear how under governmental contrivance and sanction, the treachery of their deportation was planned and executed, and what were the motives that prompted the injustice. In later pages, the inhumanity of their treatment, when expatriated and scattered along the Atlantic coast from Massachusetts to Georgia, is shown from the acts of colonial governors and legislatures.

When the course of the history had brought the Jesuit missionary progress to the Iroquois country, a chapter is thrown in, as an historical interlude, on the subject of the entire Protestant propaganda amongst the American Indians. It is a wonderful narration in itself, and lends itself naturally to a contrast with the work of the Society, bringing into methodical arrangement the records of the Protestant Societies, English, Scotch and American, for the Propagation of the Gospel amongst the Indian tribes. The object of these Associations and of the Jesuits was the same; but there was a difference in men, methods and results.

The Text elaborates the difference on these three points, quoting from the official publications of these Societies, from reports of promoters and friends, from private sources inimical or favorable. The notes and comments, historical, biographical, controversial, explanatory and critical, are enlightening in regard to this Indian campaign of the

S.P. G. They show the high hopes entertained at the beginning, and the barrenness of results at the end; the large sums collected and expended, the agents employed, and the fatuity and futility of their methods and efforts. The conclusion reached from this comparison of Catholic and Protestant operations is foreshadowed in the introduction of the chapter. "The lines of missionary enterprise projected on their limited chart showed no deficiency of intelligence. The deficiency of results was such as they themselves portrayed."

The standard of British success in evangelizing the aborigines,—that is the distribution of Bibles for the Indians to read, leads to a felicitous treatment of the biblical idea, which is still prevalent in the councils and practices of certain Foreign Mission Associations. Ponderous opinions on the subject are cited from New England worthies of the olden time—Jonathan Edwards, Chauncy Eliot, Wigglesworth, the Mathers, Experience Mayhew. As to the Mohawks, with whom the history deals in this connection, it is said: "We may presume that among such people the output of Bibles would have served only economic purposes of domestic utility or ornamentation; as the liberal supply in our times does with other backward races."

Returning to the Iroquois country, after the digression on Protestant evangelization, the history devotes two further chapters to the missions among the Five Nations in New York and Canada. It is impossible to condense within the limitations of a review article all that could, or should, be said of the interesting subjects treated in these two chapters. It requires personal perusal and study to form an adequate idea of their value, not merely in relation to glorious achievements of the Society in this special field of labor, the record of which is brought down to our own days; but also for the illustrations, the incidents and episodes connected with the general history of the territory which was so long a debatable land between the spheres of English and French political influence. The efforts of the Catholic Governor of New York, Thomas Dongan, to substitute English members of the Society for the French Fathers; and the antics of that other Governor, the Irish Orange Earl of Bellomont, in his rude dealings with the Indians, together with his proposals to dislodge the missionaries by offering bounties to the same Indians for the delivery of their priests in person, or by their scalps,—an offer spurned by the savages—these, and many other interesting topics will be found thoroughly treated. We cannot quote or borrow descriptions well worthy of being given at length; the poet tells us attempted brevity leads to obscurity.

We may be pardoned, however, if from a garden filled with flowers we cull one little blossom.

Denonville, Governor of Canada, to Dongan, Governor of New York, writes: "Think you, Sir, that religion will

make any progress, whilst your merchants will supply, as they do, *eau de vie* in abundance, which, as you ought to know, converts the savages into demons, and their cabins into counterparts and theatres of hell?" Dongan replied by professing the best intentions; but he added: "Certainly our rum doth as little hurt as your brandy, and in the opinion of Christians is much more wholesome; however, to keep the Indians temperate and sober is a very good and Christian performance, but to prohibit them all strong liquors seems a little hard and very Turkish." The perfume of this little blossom may blend with the present strong prevailing odor of nation-wide prohibition. As to the question of the comparative "wholesomeness" of the ardent spirits mentioned, the decision may be left to experts—the Governors, for instance, who discussed it. But, as to the deleterious potency of both beverages for inebriation, the Jesuits were of one mind in regard to their Indian reductions.—they must be kept "bone dry". The fur traders, Dutch, English and French alike, found that firewater was the most profitable medium for barter, and the opposition to this trade on the part of the Jesuits explains the opposition to them on the part of Count de Frontenac, Cadillac, and traders in general.

The concluding chapter of the History is devoted to the discussion and elucidation of "The Question of a Catholic Bishopric—1755-1773." It is a vexed question, and grave misconceptions have arisen in regard to it—originally due to some statements of Bishop Challoner, and to his attitude and course on the question at this very time. But, it is ignorance of conditions in America that could lead to the emphatic declaration that "fifty years before Carroll there should have been a Bishop in America". The Status Quæstionis, as fully set forth in this chapter, throws light upon various points of ecclesiastical government and episcopal jurisdiction, with special information in regard to Bishop Challoner, as gathered from the Archives of the Propaganda. The question had its solution when, in the judgment of the proper authority the opportune time had arrived, in the appointment of Father John Carroll as the first American Bishop.

Appendices, six in number, serve to elucidate the Text of this volume and its predecessor. Profound research characterizes them throughout, especially in the contentious portions devoted to the refutation of false opinions, and the consideration of adverse criticism.

Appendix A, under the headings, "The Three Propositions" and "The Oath of Allegiance", discusses subjects which at one time divided English Catholics.

Appendix B points out some curiosities of the paper submitted as a *Concordat* by Lord Baltimore to the Provincial of England. The attempt was futile; but the text of the pro-

posed "Convention" has been printed as a rare authentic document, and commented on as if it had been signed by the Provincial.

Appendix C deals with the "Conditions of Plantation"—"Feudalism", "Jesuits". After some preliminary observations on the general question, constitutional and historical, Father Hughes comes to a special consideration—"Jesuits in the Premises". Here the author is at his best. He had treated, in Volume I *Text*, of the controversies between Lord Baltimore and the early Jesuit Missionaries, and the strictures upon his estimate of that nobleman's character furnish the occasion for comment and reply that make lively reading. This section is a masterpiece of retort, courteous, always reliable in statement and logical in conclusion.

Father Hughes remarks that it is the subject of the Jesuits that underlies many of the misconceptions in regard to the policy of Cecil Lord Baltimore. Some of his acts are indefensible from a legal or ethical point of view, and the documentary evidence to substantiate this charge has not been impugned. But these acts have been defended by the simple device of shifting the responsibility over to other shoulders—the Jesuits'. A set of particular pleas to support the proprietary and to indict the Jesuits has been put in order by the editor of the *Maryland Historical Magazine*—"The counts against the Jesuits are four in number, and to these Father Hughes makes trenchant replies, as from one 'who, having brought documents which give offence, should be visited for the offence which the documents bring.'"

This appendix supplies a luminous disquisition on the "Pedigree of Maryland History", commencing with that freelance Oldmixon, whom later writers like McMahon followed in treating of the early years of the Province. Catholics had only hazy notions of their own history, until the Maryland Assembly, in 1837, went in quest of Jesuit documents, after a copy of Father White's Narrative had been obtained through the efforts of Father William McSherry. More than forty years later a consignment of documents came over from Stonyhurst in England. General Bradley T. Johnson "gallantly attacked the isolated detachment, which was completely unsupported on its flanks. Not knowing what to make of them, he made out of them what he could, and more than was in them. He enveloped them in a web of theory; and he became celebrated. Then certain complementary documents were found among the *Calvert Papers* and the *Archives of Maryland*; but the meaning of them, as concerning Jesuits, remained undeciphered. Now we have supplied a whole round of papers, more than the Maryland legislature had ever aspired to, and apparently more than is welcomed." He then quotes the sources which have furnished the material for his early history of Maryland, and

concludes with the words of a Protestant lawyer of Maryland, who "scouting the authority of Robertson on matters concerning the Society of Jesus, said: 'Histories in general are only novels well wrote.'"

Appendix D. Charity and Mortmain. Eighteen pages are devoted to these topics, the author being led to this diffuse treatment of them by the kind invitation, or gentle provocation of writers who challenged statements that he made towards the end of his former volume. The discussion of "charitable uses", and the whole question of "Mortmain" has been called for because Maryland legislation is exceptional against religious charity, and this anti-charitable policy has come down from Lord Baltimore's time. It was he, the author contends, "who conceived the idea of nondescript Mortmain, which from the period of the French Revolution has been propagated during the nineteenth and twentieth centuries." The historical and legal illustrations of the main contention are abundant.

Appendix E is devoted to a final leave-taking from Cecil Lord Baltimore, who has figured so prominently throughout the History. He is considered here under the twofold aspect of a *Politician* and a *Catholic*. Under the latter aspect, there is the following summing-up: "The salient facts recorded in our pages upon the subject of Lord Baltimore's practical Catholicity are such as scoffing at the Pope, whittling away ordinances and Papal Bulls, treating the priesthood with language partly excusable because characteristic, expropriating the goods of priests, invading their personal liberty, regarding them possibly as traitors and criminals, providing for them in his futile drafts all kinds of penalties, even capital punishment, and never alluding to any good which they might have done to him, to the colony or the world. What governed him in his conduct we may explain by the fact that a spurious form of Gallican Catholicism was then rife; and even Jansenism was courted."

The much-lauded *Toleration Act* of 1649 is dismissed as "a matter of little objective importance" "In its origin, nature and circumstances, it was but the expiring gasp of a toleration practised from the first by the Catholic gentry of Maryland. As to Baltimore, no one knows whether he had anything to do with it; for writers are equally positive in affirming contradictories. . . ." One writer has it that "if Maryland has nobility, and her title thereto is her Act of Toleration, then was Cecil Calvert noble. Catholics have fallen into the ranks, and have dissociated the credit of any such title to nobility from that Catholic association of gentlemen, who practised toleration, before people were reduced to the extremity of talking about it and legislating for its recovery."

Appendix F will be found useful and interesting, as it contains compendious information, derived from all available

Manuscript and Published Sources, in regard to "Jesuits in America till the Period of the Suppression":—It will be useful for ready reference, as there is an Index of the Biographical Notices concerning 156 members of the Society, "who labored in the Anglo-American Mission or the West Indies, 1634-1773": there is added a List of "Jesuits who were still in their studies when the Suppression occurred, and afterwards became Missionaries in America, having finished at the ex-Jesuit Academy of Liège"—and also a List of "Missionaries prepared later for the Anglo-American Establishment by the ex-Jesuit Academy of Liège; some of them at its expense." A supplementary List furnishes the names of twenty-six Jesuits of American nationality, who belonged to the English Province, but never worked in America. Credit is given in the Preface to Father Elder Mullan, "for the redaction of the biographical documents, the substance of which is embodied in this Appendix."

The Historical Reviews and Magazines seem to be slow in noticing a work of the importance of this History: perhaps there is difficulty in procuring the service of a competent or satisfactory reviewer. There are many things in the History which jar with popular notions, and which will not be admired: critics of a certain school will not praise the work, but they cannot confute its statements and conclusions. Only one notice has fallen under the observation of the present writer; it is found amongst the book notices of a prominent Catholic Quarterly. The writer borrows verbatim ninety-five per cent of his contribution, without the intervention of cramping "inverted commas", from the Preface of the History, and concludes with the laudatory opinion of his own, that for comprehension and finality of the subject this History "will be the court of last appeal." A righteous judgment, we say: the work of Father Hughes, if not absolutely the best historical publication of recent years, will hold a prominent place in the first rank of such publications.

Our Renaissance. Essays on the Reform and Revival of Classical Studies. By Father Henry Browne, S. J., M. A., Professor of Greek in University College, Dublin. Longmans, Green & Co., New York. Pp. XVI–281. Price $2.60.

It is in futherance of a determined and enthusiastic campaign against the studied depreciation of the classics in the curriculum of modern education that the above volume has been published by Father Henry Browne, S. J., the well-known Greek scholar of the Irish Province. The book preserves in permanent form his various writings on classical reform and the addresses delivered before learned societies in Great Britain and the United States. These scholarly essays and discourses, prefaced by an appreciation from the pen of Sir Frederick Kenyon, K.C.B., director of the British Museum, have merited warm praise from the reviewers, (e. g. American Ecclesiastical Review, December, 1917,

p. 694.) and are sure to increase the high respect already entertained in the world of letters for the author of "Handbook of Homeric Studies".

The title "Our Renaissance" implies a hope that will be re-echoed by every Jesuit professor, and likewise suggests the encouraging measure of success achieved since Father Browne first began to exhort his fellow classicists to mend their ways to meet the requirements of a progressive age. For some years past Father Browne has been insisting with his fellow classical teachers that they themselves are half to blame for the growing indifference to the classics as one of the great humanizing forces in education. In the first part therefore, he exhorts all lovers of the classics to listen for what he vividly styles the "The Voice of Hellas", and thus be enabled to distinguish its deeper and most dominant notes from the shallow surface tones that have done so much harm to the good name of Hellenistic studies. This section is a fine presentation of the true inwardness of Greek genius and would make salutary reading for anti-classicists like Dr. Flexner.

The second part of "Our Renaissance" is entirely practical as the title of the opening chapter aptly indicates,—"The Gospel of Work." The teacher is exhorted to make use of every discovery of modern science and archaeology for the quickening of interest in classical studies. To this end and in order that initial interest and attention may be secured, he enumerates the various devices which modern methodology has evolved to aid the pupils in vizualizing the actualities of ancient life. He would have the student stretch across the intervening centuries and feel the presence of the ancient Greek and know him not merely as a shadowy idea somewhat as children believe in Fairyland and China, but as a living, breathing personality. Among these aids to stimulus he enumerates real antiquities such as ancient sculpture, money, pottery, fiance and marbles; also casts, replicas of originals, photographs, lantern slides, charts and diagrams.

Not every teacher will place the same high value on such exhibits as the author of this volume seems inclined to do, but all will undoubtedly sympathize, and heartily, with his ultimate purpose which is to prepare a way of approach to the accumulated treasures of Greek genius. No *apparatus criticus* can supply the personal element of teaching, nor will anyone protest more heartily than does Father Browne that mere scraps of archaeology or numismatical lore if made ends in themselves are as futile guides to Humanities as are mere textual criticism, rules of prosody or the bald mechanics of Horace's metrical system; yet they have their places. So an intelligent, proportionate use of the intimate history of the great twin streams of modern civilization and a closer acquaintance with the not inglorious relics of the

grandeur that was Greece and the glory that was Rome, are definite steps towards the stimulation of that free curiosity which St. Augustine long ago found to have a far greater motive power in mind culture than any frightful enforcement (Confessions, Book I).

The Indices contain much valuable information regarding the use of museums (not the stuffed bird variety) as an aid to Humanities. Thus for example we are informed that on his recent trip to the United States as representative of the British Association, the author found excellent loan collections of lantern slides at the Metropolitan Museum, New York, and at the University of the State of New York. The Metropolitan during 1915 loaned 34,219 slides on classical and art subjects; from Albany during six months of 1915 the Regents loaned 207,682 slides. The Metropolitan collections may be had by application at the Museum; the views from Albany may be obtained from any public library of the State. One wonders if our Jesuit Schools are profiting by the uncommonly good offer made by the Regents.*

Father Browne has said a fine word for the classics. Archaeological aids should be made the handmaid of Literature, and with them as an opening wedge the competent teacher of the classics can hardly fail to excite something of a personal interest in the far-off Greeks and Romans, who despite their elemental heathenism still furnish splendid models, the one of creative and critical intelligence, the other of constructive statesmanship, and both lasting lessons of high ideals bravely realized.

Various Discourses. By Father Thomas J. Campbell, S. J. Joseph F. Wagner, Barclay Street, New York City. Price, $2.00.

From all sides encomiums have been showered upon this latest volume of Father Campbell, our Provincial of a generation ago, our Jubilarian of the past year and our indefatigably active American Jesuit in the typical role of Thinker, Writer and Lecturer simultaneously.

Versatility is a rare gift, and one for which we are inclined to make allowances. No allowances or reservations are needed in commending the "Various Discourses". Those of us who have listened to Father Campbell's spoken word for the last forty years can testify to the power of such utterances as that delivered in St. Patrick's Cathedral, New York at the Jubilee of Leo XIII. Serious historical students will peruse with great interest and compare with Father Hughes' recent writings the learned dissertation delivered twenty years ago before the American Historical Society on the "Establishment of the American Hierarchy". Theologians will critically scrutinize such subjects as "Marriage"

* *America*, January 19, p. 375, has an article on the use of slides for the teaching of Catechism and the meaning of the Mass.

and "The Genesis of Socialism," and marvel at the doctrinal accuracy, finished style and good taste—a rare combination.

What is best of all, our genial Jubilarian is still very active and we may look forward to a second volume.

The Heart of the Gospel; The Heart of Revelation. By Father Francis P. Donnelly, S. J. New Revised Editions. P. J. Kenedy & Sons, New York City. Price each 75 cents.

Many of us have been so long accustomed to look to Europe for our supply of ascetical literature that we are apt to discount the value of the home product.

On reading a notice of new books published in the land of a Kempis, or a list of translations from the native tongue of a Rodriguez we seem to take it for granted that here are books well worth while. This, to be more correct, was our attitude until recently, for until then Europe dominated our ascetical market and we were mere consumers, largely dependent on the imported article.

To-day conditions are so far reversed that the domestic output is already rapidly crowding out the foreign product. As an illustration there are the two books under consideration.

Certainly, if devotional books stamped with the episcopal "imprimatur" may without irreverence be subjected to vulgar commercial tests then the works of Father Donnelly clearly indicate the state of the present day market. They are both "best sellers". Fifteen thousand copies sold is the record of "The Heart of the Gospel," while "The Heart of Revelation" has reached the ten thousand mark. Nor is it to be piously imagined that the twenty-five thousand copies have still remained after sale, ecclesiastical property. The encouraging fact about these books is that they are largely owned by the laity, who read them with interest and enthusiasm. Catholics little given to spiritual reading have been caught by them and sometimes they proudly pass them on to a Protestant friend. Wherein lies the secret of the peculiar appeal of these books, it may be asked? As a partial answer this much is certainly true. The dust of ages has been thoroughly removed and the old truths are sent forth once more throbbing with a new life. Applications are made wonderfully well-suited to modern American conditions. Live illustrations in abundance occur to rivet the reader's attention. There are agreeable surprises in thought, clever turns of expression.

In a word, the style far from suggesting the antiquarian or a translation from a ponderous tome is lively, is American, is of the twentieth century. That is why the books have captured the market and the souls of thousands of laymen.

QUERY

The Rev. Father Henri Havret, S. J., of the Chinese Mission of Kiang-nan, an eminent scholar of the literature and religions of China, founder and director of the very valuable compilation called "Les Variétés Sinologiques", consisting already of nearly fifty books on Chinese questions, undertook to write a complete life of Father Adam Schall von Bell (1591-1666) or, according to his Chinese name, "Tang So-wang Tao-wei," one of the most famous Jesuit missionaries in China, after Father Matthew Ricci. Father Havret, having been compelled to return to Europe on account of ill health, in 1898, availed himself of this opportunity to transcribe many very precious documents concerning Father Schall, especially from the archives of the Society in Exaten. Unfortunately, after his return to China, in 1900, he was prevented from continuing his valuable work by his illness and subsequent death, which occurred on September 29, 1901.

Rev. Pascal M. D'Elia, S. J., of the same Mission, has taken up this work. He feels that all these labors of Father Havret should not be lost, and he is now engaged in research work to complete these documents. He will therefore be grateful to all who will tell him of any other documents concerning Father Schall, especially those which concern his life up to his arrival in China, or give him any information as to where such documents may be found.

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OBITUARY

Father Paul Dethoor

The death of Father Paul Dethoor, S. J., which occurred July 13, 1916, at the Providence Hospital, Seattle, Washington, removed from the Northwest and from Seattle in particular one of the most energetic workers in the ministry of souls. The news of his demise caused profound grief to the hundreds who were benefited by his zeal and religious spirit, and the great concourse of people that sought admittance into the spacious church of the Immaculate Conception long before the hour of his funeral services, testifies to the esteem in which his memory was held throughout the city.

His Lordship, Right Rev. Edward J. O'Dea, D.D., presided in the sanctuary wherein over forty priests, both of the secular and regular clergy were present to do honor to the last remains of a brother priest who had been to many of them a guide in their spiritual life and to all an exemplar of the sacerdotal vocation.

Father Paul Dethoor was born at Steenwerck, a little town situated in a northern district of France, August 25, 1860. While still very young he was attacked with meningitis. His father, Joseph Dethoor, a pious Christian, hearing from the family doctor that no medical skill could stave off the dread disease repaired to the church of the little town and made a vow to build a chapel to Our Lady of Good Help if the child recovered. His prayer was speedily answered and the chapel was built in a retired corner of the family estates. The monument still exists and is kept by the members of the family, although most of the estates have long since been sold. This incident explains why on all the family records, souvenirs of First Communion or mortuary notices we find written the invocation, "Our Lady of Good Help, pray for us."

Before long Paul left the paternal roof and was placed under the motherly care of an aunt. One day the great French prelate, Cardinal Lavigerie, the founder of the Congregation of the White Fathers for the missions of Africa, stopped at Steenwerck, having brought with him a little negro child from the distant shores of Tunis. The arrival of the missionary made such an impression on Paul that from that day the thought of becoming a missionary never left him. On being asked by his father whether he intended to enter the seminary as his older brother had done, Paul

replied that he would do so but on the sole condition that after his studies he should be allowed to prepare himself for the missions.

Paul received his education preparatory to the priesthood in the Seminary of Cambrai. During his stay there he never lost sight of the great career he had mapped out for himself. In his letters, in his literary effusions he loved to speak of that subject. Some of his earlier companions still treasure strayed leaves of his poems whose themes are significant of the life he ambitioned to follow; even martyrdom had become a familiar subject for his pen.

His great worry at this particular period of his life was how to obtain the desired permission to satisfy his longings for a missionary career. His ecclesiastical superiors were naturally averse to such a project for they already foresaw the valuable service the young Levite was destined to render to the Church.

At the close of the seminary life he was sent as professor to the Petit Seminaire of Hazebrouck with the understanding that permission would be granted him to follow his calling to the missions. After three years spent in the duties of a teacher, Paul Dethoor, contrary to all expectations, asked admission into the Society of Jesus—owing to the incident narrated above, his relatives and friends believed he would join the White Fathers of Africa. In a letter written by Father Flambeau, S. J., who knew him intimately at the novitiate of Gemert, we have a brief prospective of the deep foundations of generosity and piety which the new recruit was laying under the guidance of an experienced master. The letter is written to Father Gustave Dethoor, a brother of the deceased, now a military chaplain with the French troops on the Western front.

"It was no surprise to me," writes Father Flambeau, "that a man so full of energy and devotion should be forced to lay down his arms at such a premature age. I regret nevertheless the departure of this man from this world for I am convinced that he was doing an immense good for souls wherever he should be found. I knew your brother at Gemert, from the 15th of October, 1884, to the day he left us on his long journey to the Rocky Mountains. He was entirely dead to the world, resolved to live only for Christ, and with the sole intent of securing for himself heavenly treasures. In fact when we remarked to him that he certainly was acquiring a colossal fortune for heaven he simply replied: 'We shall wait till the last day when God returns the sacks.' Your brother was a man given to mortification, hard to himself, though kind and indulgent to others. When work was assigned to him, as for instance the cleaning of the chapel, he put his whole heart into it, thus showing that no matter how humble the work might be, when done in the right spirit it is a great step towards

perfection. I am not therefore surprised to learn that after a few months of religious life he was found capable of meeting any trial which a change of province or climate might entail in his missionary labors. We regret the loss of a saint and we, his companions in the novitiate, had predicted that he would edify the New World as he had edified the Old. But now he enjoys the sweet reward which he had valiantly gained and I trust that he will continue his apostolate in our midst in sanctifying by the saintly memory of his deeds those of his brothers who are still laboring here below."

A curious incident still vivid in the memory of his relatives may account for his sudden aspirations towards the New World. When Paul was still a student at the seminary, a missionary priest from America paid a visit to the parish of Steenwerck. Not being in a condition to offer hospitality to the stranger the good parish priest of the town conducted him to the home of the Dethoor family. Mr. Dethoor deemed it indeed an honor to receive in his house the missionary and forthwith offered him the room of his little Paul. On the morrow as the visitor was about to take leave of his host he made the following statement: "Last night I prayed for your son Paul, and I asked God to send him to America to replace me." Father Dethoor did go to America but whether he ever replaced in the course of his life this missionary cannot be ascertained as the name of the latter has been forgotten.

The Reverend Father Provost, a White Father, whom Paul had known at Hazebrouck and who died later in Africa, a victim of the climate, wrote to him one day: "Oh! if you knew what the Blacks are!" To which Paul replied: "And if you knew what the Reds are!"

Paul Dethoor was about to complete his two years' novitiate when Rev. Father Cataldo, then general superior of the Rocky Mountain Missions arrived in France in search of recruits. His pleadings were so earnest that Father Cataldo accepted the young Jesuit as a future laborer in the distant fields of the Northwest.

He bade farewell to his relatives at Steenwerck and hastened to Havre from which port he was to sail for the United States. On reaching New York he received orders to start at once for the Jesuit house at Frederick, Maryland, where he arrived in the fall of 1885.

His stay in Frederick was of short duration, for in 1887 we find him as a scholastic at St. Francis Regis Mission, Colville, engaged in an Indian boarding school as prefect of the boys. The urgent need of teachers for the Indian schools necessitated this interruption in his studies, and it was not until 1889 that he returned East to Woodstock to complete his studies for the priesthood. He was ordained

at Spokane by the Right Rev. E. Junger, D.D., bishop of Nesqually, in November, 1891.

From this day Father Dethoor began that ministry, so full of zeal and strenuous labors, among the Indians and Whites of the Northwest, which marked him even among his own as a true apostle and a self-sacrificing missionary. In the course of his labors he went from one district to another, visiting now a mining camp, now a distant settlement, always ready at the word of superiors to undertake arduous journeys even at the risk of his own health.

In 1895 we find him in Spokane, from which place he visited periodically the scattered Catholic population of the Okinagan valley. The next year he was sent to Montana, where the little towns of Horse Plains, Kalini and Kootenay witnessed the first fruits of his priestly zeal. In 1898 he made his third year of probation at Florissant, Mo. The next year he returned to Spokane to occupy the chair of philosophy at Gonzaga College. The impressions he left on the students of that time were not merely those of an enthusiastic, capable teacher, but rather of an apostle full of zeal for souls so often manifested in his sermons before them.

Father Dethoor was not destined to confine his zeal within the classroom. His superiors determined to assign him to other fields of usefulness in bringing souls to God. In consequence the following years we find him again in various places throughout the Northwest doing parochial work, giving retreats to religious communities and to priests. Whether as director of retreats or as confessor for religious or seculars his spiritual counsel was eagerly sought after.

Two marked traits showed the peculiar spirit of his apostolic energy: love and care for the poor, long and fervent prayer. In the ministry his first care was to seek out the lowly, and his deep spirit of piety and sincerity brought peace and happiness to many a cabin and hope to many an afflicted soul. The rich were neither despised nor neglected, and down in their hearts were the sentiments voiced by one of Seattle's well-known physicians: "Father Dethoor was a true priest of God; all priest, ever and always; he was never on parade." That he was a man of prayer is evidenced by the fact that besides his hour's meditation every morning before mass he almost always managed to get in two other hours besides his office. He was given, in fact, to prayer all day long, as you could easily see when meeting him on the street—and yet, he always did a big day's work.

Most rigorous towards himself, he was kind and considerate towards others; and mere personal inconvenience never got any consideration when there was hope of doing good. It often happened that retreats and triduums were asked of him at times when he was indisposed and

suffering bodily pain. His only answer, as in all other things, was: "It's all right, if you say so," and it was only by chance that any one ever knew what it cost him. There was only one limit to his zeal, physical endurance irrespective of feelings; the sole exception, he would never, under any pretext, sacrifice the priestly dignity to worldly show.

In 1903 Father Dethoor was sent to Missoula, Montana, where he was employed in parochial ministry. All, who came in contact with him there, tell the same story of self-forgetfulness and absolute unselfishness in the service of his Master. Seattle, however, was privileged more than any other place to benefit by the presence of his amiable and attractive personality. In 1906, he was sent to the Queen City of the West where, except for one year spent in San Jose, Father Dethoor labored for the rest of his apostolic life.

In community life Father Dethoor was an example of deep humility and childlike obedince and those who have lived with him more intimately declare that a trait which they admired most in him was his loyalty and abiding love for the Society to which he belonged and a practical affection for its rules and constitutions. He was a true Jesuit. For years he had not been well, always suffering and at times intensely, yet he never complained and kept on steadily at his work among the sick and poor. About two months before his death, he was sent to Providence Hospital to see if anything could be done for him. The doctors and the Sisters did all they could for him, but their care seemed powerless to effect a remedy. Early in June an operation showed an advanced stage of cancer and gall-stones. Nothing could be done but await death within five months and perhaps two. The day after the operation Rev. Father Provincial told him his condition and gave him all the sacraments. He was completely resigned to God's will and did not have even a suggestion "of being spared for the greater good," and with his old time spirit of piety and resignation began preparations for the "complete dissolution" as he termed it. From this on he welcomed every visitor, asked for sacramental absolution at every visit and showed in every way that he was well aware of his condition. His beads and the crucifix of his vows were his inseparable companions during these last days. He sank slowly but gradually and on July 13 died very peacefully, conscious to the end, without any signs whatever of suffering. He died as he had lived and his history may be briefly written: "A piously sincere priest." R. I. P.—*The Palestra, Seattle College, Seattle, Wash.*

Father Francis J. Adams

How true indeed and yet how paradoxical it seems that in the midst of life we are in death. Passing all barriers and

scorning all human resources, the Angel of Death has once more unexpectedly stepped across the portals of Gonzaga and removed from our ranks one of the oldest of us all in service. On Saturday, May 19, 1917, Father Francis J. Adams peacefully passed to his eternal reward at Sacred Heart Hospital, Spokane, Wash.

The last time we saw Father Adams in life was in the classroom on the Tuesday previous. Apparently in the best of health, his ever jovial smile played about his lips as he bade his pupils good afternoon, nor did he let the class pass without his oft-repeated advice, "Be honest with yourself," an injunction which he considered summed up the necessary requisites of every man's success in life. On Wednesday he was unable to teach. Though confined to his room suffering from sharp pains, and despite the protests of his co-workers, he insisted on going to the hospital in the afternoon to hear confessions and visit the patients as he was accustomed to do every week. While on this errand of zeal and mercy and sicker than most of those he was administering to, he became exhausted and a doctor was called. On the feast of the Ascension he said mass for the last time and that afternoon an operation was performed for appendicitis. Just before the ether was administered, as he felt he was going to die, he took leave of Father Brogan, and requested that he be remembered in his prayers. That night he rested much better than was anticipated and hope began to be entertained for his recovery. However, on Friday, May 18, he suffered intense pain and Saturday morning about two o'clock began to fail rapidly. Two hours later his premature end came, peritonitis and Bright's disease being contributory factors to his death.

Father Adams was born in Lancaster, Wisconsin, in 1874. Having completed his grammar work in the East and after spending some time at Gonzaga College, Spokane, Wash., in the fall of 1894 he entered the Society of Jesus at De Smet, Idaho. Here he pronounced his religious vows two years later. Completing his philosophical studies in the latter part of 1905 he went to St. Louis University, where he was ordained by Archbishop Glennon in 1908. The year following he returned to Gonzaga, and, excepting a year spent at St. Andrew-on-Hudson, Poughkeepsie, N. Y., he worked here continuously until his death.

In the death of Father Adams the Church has lost an assiduous priest and Gonzaga an eminent educator. Apart from a year at Seattle College, his fourteen years of classroom work have been passed at Gonzaga. Proficient in all the sciences, he taught at various times physics, chemistry, biology, physiology, astronomy and mathematics. By his gentle but firm discipline he won the hearts of all his pupils, while the interest and enthusiasm he displayed in his subjects at all times was ever an incentive to faithful work.

But besides his academical work, Father Adams was most zealous as a priest. For three years he cared for the spiritual needs of the Trent and Vera parishes and during the summer months conducted retreats throughout the Northwest for different religious orders. Added to this work was the duty of instructing the nurses at Sacred Heart Hospital. Nor did his clerical work end even here. For years he has been chaplain of St. Joseph's Orphanage, and to anyone who knew him it is needless to say that the orphans were dearer to him than all else on earth.

Father Adams was a diligent worker both in and out of Gonzaga, and no responsibility devolved upon him which was neglected or unfulfilled. He spared himself in no manner whatever in seeking the welfare of others and it can be truly said that his was a life of laborious self-sacrifice in behalf of others. Like his Master he "went about doing good". It was the constant strain in the line of dutiful endeavor that gradually undermined his strength and finally precipitated the crisis.

His work is done, but his life has not been in vain. His achievements gained by restless activity and tireless energy have ceased, for he no longer has part in the affairs of earth, but his religious brethren will profit by his unaffected piety and zeal, and his many friends by his generous and self-sacrificing devotion. The grandeur of his character was portrayed by a wealth of sterling qualities. He was fair to the strong, helpful to the weak, and generous to the afflicted. Unpretentious of mien, frank, earnest, straightforward and open-hearted, he had a charming personality.

Father Adams will be missed as a priest and a teacher but much more as a friend. Ever ready to advise when occasion demanded or condole when one was in trouble or affliction, he shared joys and sorrows alike. It was this that gained him the confidence of so many and made him a truly trusted friend. Indeed it could not have been otherwise, for in life he loved justice and practised mercy; disdained to wrong his fellows, and was ever faithful to his moral and civil obligations. The realization of what his friendship meant to us is brought home more forcibly each day when we miss his kind and sympathetic words. Truly he was,

> "The dearest friend to me, the kindest man,
> The best conditioned and unwearied spirit
> In doing courtesies."

But Gonzaga is not the only one that mourns Father Adams' death. Back in the town of his birth his aged mother is grieving over the loss of her priest-son, and scattered through the states of Montana and Oregon his four sisters, all of whom have devoted their lives to religious work, are mourning their brother. To them Gonzaga, faculty and student-body alike, offers its heartfelt sympathy.

For ourselves we are not without consolation. If the grave were the end, surely death would be unbearable; but

even in its dark shadow there is always a note of joy, the hope of immortality, the realizing of that Divine promise, "He that believeth in Me, hath life everlasting." Though his mortal body lies in the silent city of the dead, we know his immortal soul has flown to some fairer shore, there to enjoy celestial bliss and everlasting happiness. Accordingly we bow our heads in perfect submission and whisper through our grief, "Not our will but Thine be done." It is in this spirit we accept the untimely end of our beloved father and teacher. He died like a hero and fell at his post contending for the right. For us, may his life be an inspiration, and for himself, may God have mercy on his soul. R.I.P.—*Gonzaga.*

Father John Dunning Whitney

Father John Dunning Whitney, S. J., died at Boston College, on November 27, 1917. The sinking was gradual and the end came peacefully and calmly.

One knows not just where to pick up the story of his life, filled as it was with all the highly interesting details which will crowd themselves into the years of a big man. For Father Whitney was a big man in every sense of the word, big ideas, big heart.

Father Whitney was born at Nantucket, Mass., on July 19, 1850. His early education he received in the Nantucket High School. The story of his younger years and his conversion to the Faith could not be more truthfully told than in his own simple narrative in "Some Roads to Rome in America", by Miss Georgina Pell Curtiss. We take the liberty of quoting freely from the chapter written by Father Whitney himself.

"I was brought up a Congregationalist; my mother was a devout member of that Church. In the morning and again in the evening of Sunday I used to attend the somewhat protracted services which were common in those days, and in the afternoon I went to the 'Sabbath School'. Here we were taught, no doubt, something of the catechism: what I chiefly remember is that we had to memorize a number of verses from the Scripture and to answer questions like these: What is the longest verse in the Bible? The shortest verse? Who was the meekest man?, etc.

"When I was in my twentieth year I fell in with Dr. A——, a young man a few years older than myself. We were fellow officers on the School Ship *Mercury* and were accustomed to talk over the question of religion together. He used to say: 'The Protestant churches are nothing. There is only one true Church, and that is either the Catholic Church or the Mormon Church.' That was a curious and startling theory. The result of our intercourse was that I considered the claims of the Catholic Church worth consideration.

"I was at that time in a position to see the very different methods pursued by the Protestant chaplain, a very worthy man, and by the Catholic chaplain, an old and venerable Jesuit. The first did his work, such as it was, in a way with which no one could find fault; he held his services at the regular hour—the sermon was delivered, the hymns were sung and the tracts were distributed—all was over. The latter was most edifying in his complete devotion to the interests of those for whom he labored; he never spared himself at all; he was with the boys all day long, and in the evening until the hammocks were piped down. The next morning at 5 o'clock he said mass and gave communion.

"While we were at Newport attending the yacht races for the "America" cup in August, 1870, the Captain of the *Mercury*, as a great treat, invited a newly wedded couple who were there on their bridal tour, to return with us to New York after the races were over. The day of departure came. We weighed anchor, set sail and started for home. While we were drifting lazily up Long Island Sound I was surprised while below, to hear the boatswain's mate call away the third cutter. It was a most unusual thing to lower a boat under these conditions, and I ran up on deck to see what it all meant. I found that the bride had dropped a book into the water and that the executive officer who was on deck at the time, had ordered the boat lowered to rescue it. As soon as we officers learned the cause of the commotion, we smiled at the executive officer's gallantry and turned away. The next day when we arrived in New York, the lady, Mrs. S——, left the book on the wardroom table. I was curious to see what had been the object of this remarkable rescue. I took up the book and found that it was the "Invitation Heeded". I read it over and over again with ever increasing pleasure and satisfaction. I had found the source and seat of authority.

"Much to the surprise of Father Duranquet, the chaplain, I approached him one day with the book in my hand and said: 'Father, if this book be true, I feel that I ought to become a Catholic.' He answered very prudently: 'Well, it's a serious question. You must pray over it and I will send you more books to read.'

"And so the months passed. The Father sent me a number of books, I read them and talked with my friend Dr. A——, and prayed for light and strength. On the first of November I called to see Father Duranquet and talked over matters with him, and owing to something which he said, I came to the conclusion that now was the time, and I agreed to accompany him the next morning to the church of the Paulist Fathers, the old one on Fifty-ninth Street, so that Dr. Stone, who was residing there, might be my god-father.

"And so on the second of November, All Souls' Day, 1870, I was baptized conditionally by Father Duranquet, and

received into the Catholic Church. When I arrived at the church they were singing the requiem mass appointed for the day; the catafalque was there and the candles, all of which were strange and unintelligible to me; but I had found the seat of authority, the Catholic Church, and I was prepared to accept whatever she proposed to me."

On August 14, 1872, shortly after his reception into the Church, he entered the Society of Jesus, making in due time the prescribed course of studies peculiar to the training of the sons of Ignatius Loyola. We find him during those years of study at Stonyhurst College, England; Milltown Park, Dublin; Manresa House, Roehampton, London, and at Woodstock College, Woodstock, Maryland. For a number of years previous to his ordination to the priesthood, he was professor of mathematics at the College of St. Francis Xavier, New York City, and as a priest he fulfilled that same office as well as that of vice-president at Spring Hill College, Mobile, Alabama. He then taught at Grand Coteau, Louisiana, at the College of the Immaculate Conception, New Orleans, and at Fordham University, New York City.

His appointment as president of Georgetown University came on July 3, 1898. For three years he remained in that capacity, endearing himself in many ways to faculty and students alike. To analyze with any degree of faithfulness or to portray his influence over those under his charge, is a task which the writer deems beyond the power of pen or tongue. One had to live with Father Whitney to appreciate fully what these lines have written between them. At best we can only relate some of his many ways by which he sought ever to lessen the gulf between superior and inferior, to impart a true loyalty for Georgetown and make it bigger and better.

Standing out preeminently from all else is one fact: he manifested a singularly intense interest in each individual student and being conversant with the record and connections of every boy, he easily brought himself into personal contact with them, or would it not be truer to say he brought the boys to himself? Gifted with this remarkable facility for knowing and remembering people he exercised a wonderful influence in encouraging the backward and in inspiring the ambitious. And this is instanced by his reserving to himself the privilege of saying mass on the First Friday of each month at which he distributed holy communion.

Tempering justice with mercy, tradition relates his unique custom of a grand dinner at Cabin Johns for any student who received four testimonials at the monthly reading of marks. It is not difficult for those whose good fortune it was to be in residence at the Hilltop at that time to recall,

and for this the younger generation to imagine the spontaneous filial devotion which went out to him from the hearts of Georgetown men of '98-'01. Loving him as a father, naturally they respected him and sought in half a hundred ways to give evidence of this same respect. There is preserved at the college a hand carved cane on which are the names of the class of '01, presented to him as a token of esteem. His daily visit to the infirmary and to the hospital give eloquent proof of his fatherly solicitude for the sick.

During Father Whitney's presidency numerous improvements were made at the college. The porticos at the main and middle entrances were completed; the granolithic walks were laid; the Hirst Library and the Hughes Memorial Room were opened; Gaston Hall, Dahlgren Chapel, the students' former dining room and dormitory, and the parlors, were throughly renovated and decorated. The first patient was received at the Georgetown Hospital which had just been formally opened by him. Under his direction arrangements were made to incorporate with the University the Washington Dental College and Hospital of Oral Surgery, and shortly after his departure for Boston the Georgetown University Dental School opened its first term.

Outside the college walls, too, his influence for good was felt. Before Thanksgiving and Christmas it was his custom to visit the different charitable institutions in the District, to ascertain if the orphans or the sick had their turkey or cranberries for the feast. Kind and generous friends stood ready to supply their needs when represented to them by Father Whitney.

On July 11, 1901, he was relieved of the onerous duties of president and went to fill the office of treasurer at Boston College. It was during the ensuing years that he did such good work at the Convent of the Good Shepherd uplifting those in distress. Later he was stationed at Brooklyn and at Baltimore in parochial work.

From the *St. Ignatius' Church Bulletin, Baltimore*, we quote this tribute:

"Father Whitney came to St. Ignatius' in August, 1908, succeeding as pastor Father Brady, who had just been named President of the college. Save for an absence of one year in Brooklyn, 1912-13, Father Whitney labored during all these years in this church until in May, 1916, ill health forced him to seek rest and quiet. He confidently hoped for a speedy return of health that he might return to work in a place he loved so well. But God willed otherwise; gradually he grew worse and with true resignation he calmly awaited his Master's summons.

His years of service at St. Ignatius' will long be remembered by those who came in contact with him. His devotion in visiting the sick and the afflicted both in their homes and the hospitals, his extreme charity and tenderness to the poor, his unbounded zeal for Mary's interests in her sodality,

his comforting words to many a heart-broken soul in the confessional, his ready solicitude for all, but especially for the young men, will long make his name a hallowed one in this parish and city. Those who knew and loved him so well while living will not now forget to pray for him while dead. May he rest in peace!"

The following letter written to the Father Rector ot Loyola College, Baltimore, Md., tells how Father Whitney impressed one who had met him only a few times in a long life:

APOSTOLIC MISSION HOUSE,
WASHINGTON, BROOKLAND P. O., D. C.,
January 11, 1918

MY DEAR FATHER RECTOR:

Not having the privilege of personal acquaintance I am yet sure I can write you my sincere condolences for the death of Father Whitney. Somehow the announcement of his death escaped my attention at the time, and only last evening I learned of it. May God rest his dear soul. Amen. I first got acquainted with him when he was just converted. He was in company with your Father Henri Duranquet, chaplain at the time of the City Pauper and Penal Institutions of New York Harbor. I loved and venerated that splendid Jesuit. In after years I came across Father Whitney enough of times to admire him and to feel kindred to him.

And I assure you that I will do my part in praying for him. How fortunate one is to have so many priests as he will have to intercede for him—and such holy priests, too, as are the Jesuit Fathers.

Believe me, dear Father,

Faithfully yours in our Lord,
WALTER ELLIOTT, C.S.P.

Father Whitney went to Boston from Baltimore in the summer of 1916. There he consulted his old medical friend, Dr. Slattery, who informed superiors that Father Whitney had about a year to live. "Encouragement from and confidence in the Doctor," writes one who was with him in Boston, seem to have done more for him than any medicine. He never appeared to be conscious of the verdict against him, if he was, it did not lessen his usual concern in men and affairs, or make him less interesting and companionable in the community. He was always the large, gentle, kindly priest, glad to share with others what might come to himself. When the new faculty building was opened, he went there and occupied a room in the infirmary, as superiors thought that the pleasant surroundings would be more agreeable to him. Here he continued to appear as well as formerly, and rarely failed each day to ride into Boston. Of a Sunday he would pay a visit to the Convent of the Good Shepherd where he had been chaplain for so many years.

Towards the end of October, it began to be evident that the judgment of the doctor was not very far from being exact. He began to weaken perceptibly. On November 5 he said mass for the last time. During the first week of November the heart action was painfully evident as each beat shook his big frame. Yet he insisted upon keeping on his feet, attending all the community duties with an edifying regularity, and hearing the confessions of the students during their lunch hour. On Sunday evening at his own request he was anointed as he sat in his chair, for, as he said, "he always desired to receive the Last Sacraments in the full possession of his faculties." It is characteristic of him that after being anointed, he phoned to his friends the solemn fact, "Robur et aes triplex." "It is God's will", he remarked to one who was assisting him to make ready; conformity to God's will has been my practice since in my tertianship in England, Father Purbrick gave me the 'Heliotropium' to read." The work of Father Drexelius was ever on his desk.

It was not until Monday, November 19, that forced at last by sheer weekness he took to his bed, where on Tuesday, November 27 at 1.44 P. M., he calmly expired.

On the following Friday Father Whitney's remains were buried from the Church of the Immaculate Conception, Boston, the mass being attended by hundreds of the dead priest's friends. The interment took place at Holy Cross College, Worcester, Mass. R. I. P.

Father Thomas O'Callaghan

Father Thomas O'Callaghan, S. J., for many years preacher and confessor in the Church of the Immaculate Conception, New Orleans, died there December 13, 1917.

Father O'Callaghan was born at Fermoy, County Cork, Ireland, February 1, 1848. Having finished his preparatory studies in the local schools, he went to the Government Training School for National Teachers in Dublin, and, in due course, graduated there with high honors. He then became a student for the secular priesthood at St. Colman's College, Fermoy. As time went on he found his inclinations tended more and more towards the religious state, and an interview with the late Father T. W. Butler, S. J., determined him to enter the Jesuit novitiate at Clermont, France, for the Mission of New Orleans, in July, 1874. After the brief space of one year he was found to have made such progress in the spiritual life that superiors deemed it unnecessary to detain him longer in the regular novitiate and so he was allowed to make the second year of his novitiate while reviewing his classics and rhetoric in the Juniorate at Lons-le-Saunier. Immediately after taking his first vows he was

sent to make his course of three years in philosophy at Vals, and it was there, amidst a crowd of talented students of various nationalities, that he showed himself "*facile princeps.*" Having finished his philosophy with distinction, he studied theology for a year at Aix, whence he was summoned by his American superiors to finish the remaining three years of the course at Woodstock College, Md. In the summer of 1882 he was ordained to the priesthood at Woodstock, and in the spring of the following year came South for the first time. For the following seven years he was stationed at the Immaculate Conception College, New Orleans, and manifold were his fields of activity during that period. While attending to his duty with whole-souled devotion as professor of philosophy of the graduating class, he found time to give post-graduate lectures in Ethics, was chaplain at the Parish Prison, ministered to the spiritual wants of various convents, and preached quite frequently in the home and other churches of the city. His work in each of these fields of labor was stamped with a zeal, devotion and ability peculiarly his own. Many an unfortunate in the Parish Prison, who had forfeited his human life to the law, found eternal life through the zeal and charity of Father O'Callaghan.

In the autumn of 1890 he left for Europe and spent ten months in the study of ascetic theology at Albano, Italy. As this was situated only about 30 miles from Rome he had several opportunities of visiting the Eternal City. These visits were to him something like special graces and he loved to recall the memory of them in after years.

On his return to America in September, 1891, he was appointed superior of the Jesuit Residence and Church in Augusta, Ga., where he remained until September, 1896, when he was transferred to the pastoral charge of the Jesuit Church at Galveston, Texas. And there, perhaps more than elsewhere, it was he displayed in full force that wonderful, logical apostolic pulpit oratory for which he was especially remarkable. From 1901 to 1904 he was placed on the Missionary Band and preached missions and retreats to priests and people throughout the Southern States. But the strenuous life of a Missionary was too severe on his frail body, and superiors again appointed him to pastoral work at Galveston from 1904 to 1908. He was then sent to Spring Hill College, Mobile, and for the next two years filled the dual office of chaplain of Spring Hill College and of the Visitation Convent. In the summer of 1910 he returned to New Orleans, where, up to a few months before his lamented death, he was actively engaged in the works of the sacred ministry. Indeed, for some years past, his life may be said to have been spent in the confessional, so great were the throngs of people who came to pour their tales of sorrow into his sympathetic ear.

The bare details of the places and the various activities in which he passed his busy life leave but little space in an article such as this to speak adequately of his personal characteristics. But his works speak for him far better than words, and they have followed him to eternal life.

In stature Father O'Callaghan was above medium size; his body was frail and emaciated, but endowed with extraordinary activity. People who did not know him intimately often expressed astonishment at the amount of work he accomplished and his power of endurance. The secret was in his will: this kept him on his feet even in the last months of his illness, when his poor, worn-out body could do no more.

It is no exaggeration to state that most of those who knew Father O'Callaghan intimately will concede that he was a truly great man, though perhaps they may not have adverted to the fact while he was in their midst. Like all great and holy men he was humble, straightforward, simple, modest, and unselfish. Not many months ago one who is "a great observer and looks quite through the deeds of men," remarked: "What a strong, gentle character Father O'Callaghan is!" This brief saying sums up his life: all the natural force and fire of his Celtic temperament was, by the help of grace and self-denial, "subdued unto that gentleness which, when it weds with manhood, makes the man." His learning was deep and varied. As a preacher he had few equals, and he never found a successful opponent in philosophical or theological debate. And yet, withal, he was so gentle and modest that he attracted souls to God more by these qualities than by the power and force of his learning and acumen.

It would be idle to multiply praises of this truly humble man. Suffice it to say that during the many years of his life as a Jesuit, scholastic and priest, his conduct was above reproach and never caused a moment of anxiety to his superiors. Of Father O'Callaghan it may, in very truth, be said: "He bore the white flower of a blameless life" with him to the grave. R. I. P.

Father John Scully.

Father Scully's death was quite unexpected. He was so active, so alert, so intensely interested in everything about him, so eager to work even to the extent of wanting to be a war chaplain, which, of course, was out of the question for a man 72 years of age, that the announcement of his illness caused a shock to his friends. Quite characteristically he took both his illness and his death in a very business like fashion. He began by diagnosing his own case. At the first symptom of something being wrong with him he posted off to a physician, but was informed that there was no sign whatever of his supposed malady. Another medical man had to dispel another view, and finally the energetic patient

walked down to the hospital and informed the staff that he had *angina pectoris*. They seem to have agreed with him. The whole proceeding was very much in keeping with Father Scully's methods.

He was to have preached in St. Michael's in New York on Christmas Day, but the preacher who replaced him found only one name on the list of the sick who were to be prayed for. It was that of Father John Scully. He died on the Feast of St. John, two days afterward, thus helping the Beloved Apostle to reap a plentiful harvest in the December of 1918. A few days before Father Scully's demise, the deaths were announced of Father John Finnegan and Brother John O'Neill, while just before the month began Father John Whitney had been called to his reward.

Father Scully was born in Brooklyn, September 23, 1846, and entered the Society at the age of 26, at what was then the Novitiate of the Province, Sault au Recollet, near Montreal, Canada. He had had no previous college education, but made up for it by following the night classes which had been established about that time in St. Francis Xavier's, New York; and also by a subsequent two year course in the Juniorate at Roehampton, England. He studied philosophy at St. Beuno's, from 1877 to 1880, and in the two following years, he was at Fordham, teaching successively history and special Latin, and then third grammar at Georgetown. He made his theology at Woodstock from 1882 to 1886, and after a year as Minister in Jersey City, was sent to his Tertianship and was then named Rector of Fordham, at which post he remained from 1888 to 1892. It was he who erected the present Second Division Building and the transverse section of First Division. To him is due, also, the Hughes Statue on the lawn.

He was Superior of the Residence of Willing's Alley, Philadelphia, from 1898 to 1902, and was then for brief periods at St. Peter's, St. Inigo's, Boston College and Gonzaga until 1908. During that time he had also served on the Mission Band for one year (1903-4). From 1908 to 1911 he was Operarius in St. Francis Xavier's, New York, and from 1911 to 1913 in the same capacity at St. Ignatius'. He was Procurator at Woodstock from 1913 to 1915, and spent one year at Gonzaga at Operarius. During that time he was entrusted with the care of the Shrine at Auriesville and he had the same charge during the two last years that he spent in New York.

In spite of these frequent changes which must have been naturally irksome to a man advancing in years, the same happy, ready, zealous spirit was always evident. He was three weeks in the hospital, and at times suffered intensely. It was not necessary to remind him of his danger. He asked for the Last Sacraments himself, and died without a struggle. R. I. P.

VARIA

WAR NOTES ABOUT OURS

CANADA. *Letters from French-Canadian Chaplains.—Hastings, England, Sept.* 27, 1917.—Our three Canadian chaplains have safely arrived from Macedonia after a voyage of 22 days. We landed at Turente, in the south of Italy, then traveled by military train along the eastern coast of Italy to Ancona, and thence by Parma and Plaisance to Lyons, passing through the tunnel of Mt. Cenis. We also touched at Turin, but we saw nothing of any of these cities. After a rest at St. Germain on Gold Mountain near Lyons, we resumed our trip, going by way of Paray-le-Monial, where I obtained permission to visit the Sanctuary of the Sacred Heart. We then went to le Mans and Cherbourg. From the latter place we crossed to Southampton and are now at Hastings awaiting orders.

London, September, 1917.—I am writing from London, whither I have come to meet Rev. Fr. Workman, Director of Catholic chaplains. After a rest of three weeks I shall leave for France to become chaplain of the brigade to which the 22d French-Canadian Regiment is attached. This position was held for quite a while by Father Doyon, a Dominican. It means that I am going into the thickest of the fray. Fr. Workman told me he had no one else for this post. In spite of my age he begged me to go, and willingly did I acquiesce. In this position there is nothing to expect but death or to be returned an invalid unless Providence specially protects me. Fiat. In this terrible tempest we can do nothing else. I am stopping at the Catholic Chaplains' Club, maintained by the Duchess of Norfolk. The cost is about 10 shillings per day. We have all the comfort that can be desired, good companionship and a domestic chapel for Mass.

Loyola College.—In all branches of the service, 181; majors, 2; captains, 26; lieutenants, 52; captain-chaplain, 1, and many non-commissioned officers. Killed, 9; wounded, 24; missing, 1; military cross, 3; distinguished conduct medal, 1.—*Loyola Review.*

ENGLAND. *Excerpts from Letter—Ore Place, Hastings, Sept.* 29, 1917.—News from Ore Place, Hastings, can be summed up very briefly, everything de more. We live in great security. We have no fear of air raids as you have been led to believe. We are not on the road. Thanks to our vast garden we suffer little from lack of foodstuffs. We have put under cultivation a part of the park. The scholastics have given a very liberal hand in work and now we are

commencing to eat the potatoes cultivated by them. We shall not die of hunger, but we have almost died of extinction on account of lack of subjects. Most of our scholastics could have been taken by the military authorities. We were very much afraid. The French Council of Revision sent to London has shown itself very kind and considerate and that by order. So far we have lost but five or six. The remainder, with some 15 new arrivals constitute a community sufficiently large to continue. However, we have dropped first year. At St. Beuno's they have suppressed fourth year as well as short course dogma. As with us, and even more so, the scholastics at St. Beuno's are engaged in agricultural work during free time. They even help neighboring farmers.

France. *Distinctions.*—Capt. F. de Bélinay, Priest of Lyons, Knight of Legion of Honor. Already honorably mentioned on two former occasions. Corporal Stretcher-bearer—Chaplain P. Veilhard de Chardin, of Lyons, Military Medal, classed excellent. Mentioned with honor on three former occasions.

Honorable Mention.—Stretcher-bearer M. Bouyges, Priest of Lyons, in Order of Regiment. Chaplain X. Albert of Paris, in Order, of Division. One of the most distinguished chaplains of division. Assistant Interpreter J. Malvy, priest of Toulouse. Fulfilling the obligations of Catholic chaplain in the Russian brigade, he has given the grandest proof of devotedness and fearlessness. Chaplain J. Lahorgue, of Toulouse, in Order of Regiment. First Officer (navy) Ch. Poisson, Scholastic, of Toulouse, in Order of Army Corps. Excellent officer, modest and brave. Second Lieutenant H. Camet-Lasalle, Scholastic of Toulouse, in Order of Moroccan Division. Capt. E. Janot, Scholastic of Lyons, Order of Regiment. An officer equally remarkable for intelligence and bravery. Second Lieutenant J. Bourgeois, Scholastic, of Paris, in Order of Army. Leader of a group, full of spirit and bravery. Stretcher-bearer A. Gilles, Scholastic, of Champagne, in Order of Regiment. Brancardier of unwearying devotion. Corporal Brancardier J. Corfmat, Coadjutor, of Paris, in Order of Brigade. An exceptional stretcher-bearer. Quartermaster K. Marchand, Scholastic, of Champagne, in Order of Division. An under officer with superior moral courage. Second Lieutenant G. Martin, Scholastic, of Paris. Chaplain P. Rigaud, of Lyons, in Order of Division. A soldier of exemplary courage and fidelity to duty. Chaplain A. Decisier, of Lyons, in Order of Battalion. For two full years he has always been reckoned a model of bravery, zeal and fidelity to duty. Capt. O. Brehier, Priest, of Paris, in Or-

der of Brigade. Very brave officer. Has been at the front for three years. Chaplain J. Dassonville, of Champagne, Order of Army, volunteer chaplain.

Prisoners.—R. de Choisy, Scholastic, of Lyons, Sept. 16. —"I am again at Friedrichsfeld, as the seminary at Munster has been closed. Farewell to the study of theology. I am with M. Delannoy, Coadjutor, of Champagne." F. Ambec, Coadjutor, of Lyons: Minden, Oct. 1. "Fourteen seminarists are gathered together, and we have the happiness of forming a small community with but one heart and one soul. It is our consolation in captivity. I am well supplied by P. Lancoud (Geneva) and the Catholic Committee of Lyons. I need no material comforts, but I beg a remembrance in your prayers."

Distinctions—Military Medal.—A. Boulestreau, Coadjutor, Paris; P. Cardaillac, Priest, of Toulouse.

Citations.—Second Lieutenant J. Lyonnet, Scholastic, of Lyons, Order of C. of Army. Already cited on two previous occasions.

Dead.—Lieutenant A. Duhen, Scholastic, of Champagne, disappeared November 5, 1916. Chaplain Michael Bergin, Priest, of Lyons, killed October 11, 1917, to the northeast of Y. by a bursting shell that wounded him in the chest while he was examining a battery in company with a number of officers. Paul Dubrulle, Priest, of Champagne, second lieutenant of infantry, as mentioned in Order of Brigade, has given his life for France. An officer, animated with a lively faith, a model of self-denial and attention to duty, the idol of his men; killed by a bullet that struck him in the forehead while leading his section to an assault under the fire of enemy machine guns April 15, 1917.

Captain M. de la Taille, Priest, of Paris, is serving with Seventh Canadian Cavalry, Field Ambulance, in British Expeditionary Force, France.

Promotions.—Captain: F. de Lavallette, Scholastic, of Lyons. First Lieutenant: M. Martin, Scholastic, of Champagne; C. Combier, Priest, of Lyons. Second Lieutenant: J. Abelé, Scholastic, of Champagne; C. Nicolet, Scholastic, of Lyons. Corporal: L. Bossard, Coadjutor, Paris.

Aspirants.—P. Lejay, Scholastic, of Paris; H. Genin, Scholastic, of Paris; E. Margot, Scholastic, of Lyons.

Prisoners of War.—Corporal P. Bith, of Paris, is at Dulmen, Westphalia. F. Donan, Scholastic, Champagne, hopes to be repatriated soon. E. Delannoy, Coadjutor, Champagne, is at Friedrichsfeld, with M. Choisy. F. Ambec, Coadjutor, Lyons, writing from Friedrichsfeld, July 31, 1917, says fourteen of Ours are assembled there. He is the cook. "I received 25 marks, but do not know whence

the money came; also a package from Lyons, but without any address. Every morning I can assist at Mass and at benediction in the evening. We are doing the fatigue work of the camp."

Distinctions.—J. Bernard, Priest, of Champagne, English decoration D. C. M. Chaplains L. Rameau (officer); M. Le Texier (officer); A. Décout (D.); Cléret (R.), A. Guyonnet (R.), M. de Ganay (A. 2°), P. Krol (D. Belg.), P. de la Devèze—L. Atticus (D), Candidates R. de Lumley (R.), H. du Manior (D.).

Citations.—Medal for Military Valor to Second Lieutenant, Aeroplane Observer J. Olphe-Galliard. The enemy's artillery had badly injured his machine, but with exceptional strength of courage and disregard of danger he finished his reconnoitering (Italy).

Military Medal to Adjutant B. de Gevigney, an intrepid "non-com.," fearless under fire. Distinguished by his calm and determination during the fighting in Alsace and on the Marne, August-September, 1914. Wounded twice and mentioned honorably on a previous occasion.

In Order of the Army, mention given to A. Olivier, Schlolastic, of Champagne. Made a prisoner by the Germans while he was in Belgium, he escaped and was sent at his own request to Third Battalion of Chasseurs. Previously mentioned in Order of Division for a hand-to-hand fight at Butte du Mesnil.

In Order of Division, Belgian Army, Chaplain P. Krol, Priest, of Paris, for rescuing under fire a wounded French soldier.

In Order of Regiment—L. Deschamps, of Lyons. Classed among the reserves, he asked to be sent to the front in the double capacity of chaplain and brancardier. He is everywhere and at all times when his services are needed. He was wounded June 3, 1917, by a bursting shell.

From Letters.—A. Boudon, Priest, of Toulouse, writes from Paris August 20: "I am at the disposal of a colonel, who needs some one who speaks Russian." He met in Paris M. Cavalerra, secretary of an Italian military attaché.

Corporal E. Nion, Scholastic, Toulouse, writes August 24th: "There is a call for wireless operators who know English, to go to America."

L. Vandenbussche, Priest, of Champagne, is in charge of the Chinese in the port of Nantes, September 1, 1917.

J. Dassonville, Priest, of Champagne, writing September 5: "Passing before the line of officers, General Petain stepped to the second line where I was, to offer me his hand. I clasped it with pride, I assure you."

C. Charbonner, Priest, of Champagne, September 10: "I am on the firing line. Our blacks are fighting well."

L. Brisset (20 August), Scholastic, Paris: "Americans are beginning to flock into this place and that makes one realize that we will be sent elsewhere."

Corporal F. de Belmay, Priest, of Lyons, writes, August 29: "Am completely well." Is attache in American Army (Vierzon Cher). This a town near Bourges.

G. Peyralades, Scholastic, Toulouse, October 28: "Cahor will become famous. Seven hundred Czechs, now American citizens, are coming tomorrow. Will canton at Bessiere barracks while waiting to go to the front. These are more or less Servian or Austrian subjects who have been living in America and who preferred to fight rather than be interned in concentration camps over there."

J. Lefevre: "It is in this place that Father Bernard (former Alaskan missionary) has organized dog teams.

Killed in Battle.—Sergeant Gabriel Reges, Scholastic of Lyons, on May 9th, 1917. His captain writes that Sergeant Reges had received Holy Communion on the day of his death. His body was not recovered, but at that place the Germans regularly bury the French dead and mark the graves to make identification easy.

ITALY.—*In Memory of Fr. E. Pisacane, S.J.*—The following gives only a few details of Fr. Pisacane's military life. Before Christmas, 1915, Fr. Pisacane traveled from the trenches of Montenegro as far as Udine to solicit Christmas packages for the soldiers; he did not stop until he got together enough packages for all the soldiers. He returned from this trip dead tired, yet he turned a deaf ear to the pressing entreaties of the officers, who begged him to take a rest, and would on no account let the soldiers in the trenches go without Mass on Christmas Day. After saying two Masses, he walked back over the snow, under a heavy rain, and arrived at camp drenched to the skin. But he was happy. The soldiers had heard Mass on Christmas night. The following day he was taken seriously ill.

When on leave of absence in February, 1916, he made a tour through Italy to bring the last words and some souvenirs of the soldiers fallen on the field to their relatives, and soothe the poor mothers' grief with his kind words. In the short breathing spaces that his regiment enjoyed behind the lines, he gathered together every night the soldiers in the abandoned churches of the village where they happened to be and the soldiers would say to him: "Father, tell us about God; we never tire of hearing you speak of Him." His words were persuasive and irresistible. He straightened out many marriages, and instructed in their faith many who

had never received their First Communion. Both officers and men held him in highest esteem and were much attached to him.

In action he was always in the first lines, giving spiritual comfort and whatever other assistance he could to the wounded. He helped the doctors to treat and bandage up wounds, and was often covered with blood.

His daring and unselfish charity won him a mention for the silver medal. Before the attack he was always in the trenches with the soldiers, urging them to fight bravely, and when the signal for action was given, they all would bless themselves and leap forward.

In October, 1916, his regiment climbed up to some trenches on "quota" 208. The regiment that had just moved out of those trenches had left them choked with death. Fr. Pisacane buried them all, thus preserving his regiment from disease. Not satisfied with that, he remained out for two successive nights to bury the dead left on the field, and he would have kept up that for many more nights had not the Austrians found him out and started to fire on the soldiers who were helping him in this work of mercy.

On the 10th of October, before the attack, he volunteered to bring a message to headquarters, an errand which all had refused, because the route lay under heavy enemy fire. He came back unscathed, but quivering all over from the nervous shock. The soldiers were just then rushing to the attack; he joined them, but after a short march, was seen to fall.

The following is the testimony of an officer: "Father Pisacane is a true father to us. He comforts us by his convincing words, he stirs us up by his example, he encourages us with beautiful and sublime thoughts, especially when our souls are a prey to sadness and despondency. Our battalion has really suffered a great loss, and his disappearance is regretted by officers and soldiers alike."

Mr. Atella: June 18, 1917.—During the night we could hear scarcely anything else but the booming of cannon. At six o'clock in the morning I awakened my two tentmates to go to receive Holy Communion, as we had decided the night before. We went to the section and found there two Catholic priests. One of my companions, Montanari, went to confession in the small cabin of Fr. Anselmoz; the other, Scattini, received the grace of the Sacrament kneeling on a rock in the open air, while a furious airship battle was going on over our heads. Then we went to hear Mass. They took us to a tent under a rock. It was the canvas house of the priests. It was the Church. The priest had not even a camp altar. His altar consisted of a poor little box made by him-

self and two small linen altar-cloths, pretty much soiled. The altar rested on a low pedestal made of a small sack and two folded blankets. It was about 40 centimeters above the ground. The small missal lay on the ground covered with fir leaves, the priests' bed. The two candle stumps were less than a span long—all breathing the poverty of Bethlehem. We all went in to the tent, knelt down and had to remain in this posture. Even the priest was forced to celebrate kneeling down, for there was no space to stand up. We were much impressed by this scene and the Lord of the universe came down to earth in the poor little hut just as He does beneath the vaults of magnificent cathedrals."

Mr. Gamboni: "The triduum for the renovation of vows which we were accustomed to make for June 21st, the feast of St. Aloysius, has been for me a continuous transportation of wounded in the midst of an unpleasant medley of harsh noises. On the 21st, after being on duty, I was groping for awhile in the dark till, sick and tired, I reached my hammock, which I found full of rats and mice. St. Aloysius' day was one of the busiest for us. I think I shall never in my life make another in preparation for the feast of the Angelic Youth so full of danger. Our renovation of vows, as you see, is still *in votis et spe*. We have had no opportunity as yet to receive Holy Communion. We often see Brother Papararo, and these visits are of mutual help and consolation.

Fr. Milone—July 12th, 1917: "On the feast of St. Aloysius I said two Masses, one for a battalion of "Bersaglieri" sharpshooters, the other for my own soldiers up in the lines. It was an impressive sight. Amidst the wreckage of blasted trenches, behind walls of sand-bags and rocks, above which rose the heads of hundreds of soldiers (I had forbidden them to gather in a crowd to prevent the enemy's fire from doing more damage) was lifted up the Host of Peace. All the soldiers were deeply moved by the greeting the good Jesus had come to give them amid their hardships and the suffering entailed by the most painful kind of Christian obedience. Since then I have been saying Mass every day, and some days I have said two Masses. The feast of Sts. Peter and Paul was the only time my Mass was disturbed by the enemy's fire. The 'Introit' was greeted by three 'shrapnels' which hit the ground some way off. Another one whizzed by me just at the Consecration, and its case dropped through a tent twelve feet from me. I, of course, continued saying Mass. Later the Commandant told me my behavior on that occasion had been greatly admired by officers and soldiers. It goes without saying that I trust in Divine Providence, and am always ready to give up my life in the exercise of my ministry, if

God should demand that sacrifice from me. I am sure every good Jesuit should do that."

THE UNITED STATES.—Once more we urgently request all our colleges and parishes to send us the following information for future reference:

1. The number serving in any branch of the service. 2. The killed. 3. Wounded. 4. Prisoners or missing. 5. Honors and mentioned in dispatches.

It would be a great help to the editor were all Ours to send him their college journals and church bulletins. Address Rev. Editor, The Woodstock Letters, Woodstock, Maryland.

Maryland-New York Province.—*Baltimore, Loyola College.*—Our service flag tells its own story; at least 160 former students of the college have answered the call to the colors. A list of their names and assignments is being compiled.

St. Ignatius' Parish.—The Sodality has compiled a list of some 900 names of those serving our country in the present war who formerly attended this church. These names will be hung in the rear of the church and special prayers will be said for them at every Sodality meeting.

Boston. *Boston College.—The Boston College Stylus* for January publishes a list of 204 names of Boston alumni now with the forces.

Buffalo. *Canisius College.*—A service flag recently unfurled has 176 stars, Canisius' quota at present with the colors.

Jamaica. *Kingston, St. George's College, Oct.* 20, 1917.—Serving in the forces of the Empire, 40; killed in action, 1; died in active service, 1.

Jersey City. *St. Peter's College.*—St. Peter's roll of honor on January 1, 1918, was 117.

St. Peter's Church and St. Peter's Club.—A service flag of 60 stars flies above the entrance of St. Peter's Club; one with 120 stars is unfurled outside St. Peter's Church.

New York. *Fordham University.*—The total of Fordham men in service on January 1, 1918, was 603. Of these 140 are in the Fordham University Ambulance Corps in active service with the French Army.

St. Francis Xavier's.—St. Francis Xavier's has now 245 of her sons with the forces. Among these there is 1 major, 5 captains, 2 first lieutenants and 17 second lieutenants.

Philadelphia. *St. Joseph's College.*—But a few weeks ago we unfurled our large service flag with its one hundred and fifty-three blue stars representing the enrollment of our boys in the army and navy. Since then twenty-one new names have been added to our roll of honor, bringing the

number of enlistments up to one hundred and seventy-four. Of these seventy-six are officers.—*January Church Bulletin.*

Gesù Parish.—Several months ago Auxiliary 138, the only official Catholic Auxiliary of the American Red Cross, was organized under the auspices of the Alliance of Catholic Women. Soon parish branches were formed in all sections of the city, with many capable women eager to "do their bit" in the country's cause.

In mid-June, Reverend Father Rector gave permission to the Gesù Branch to use the Students' Library for a workroom for the making of surgical dressings. Since then, every Thursday afternoon and evening, a goodly number of women, with white caps and aprons, making a most attractive picture, work not only as individuals but as a collective body of Catholic women. Many of our young men of the college and parish have gone to the front and their mothers and sisters in St. Joseph's College Library follow them with their prayers and works.

WASHINGTON. *Georgetown University.*—The following letter has been mailed by the secretary of the University to all Georgetown men in service:

February 1, 1918.

My Dear Sir:—

We are collecting the photographs of all Georgetown men in service for a permanent exhibit and for a Georgetown war book. Will you kindly send us an autographed picture of yourself in uniform? At present we have the names of 706 Georgetown men in service.

If you go to Paris, register at the Hotel du Palais d'Orsay, which will be the rendezvous of Georgetown men. If you need a friend in France, call on Walter N. Kernan, A. B., '85, who is director of the Knights of Columbus activities.

You will be pleased to know that a special service is held in Dahlgren Chapel every Saturday for the safety of Georgetown men in the service.

ROLL OF HONOR

DENNIS P. DOWD, JR., A. B., '08, Aviation. Killed in France, August 12, 1916.

ROBERT M. HANFORD, ex-Law, '17, Aviation. Killed in France October 15, 1917.

ERNEST P. MAGRUDER, ex-'92; M. D.; Medical Faculty. Died of typhus contracted in Serbian relief work.

EDMUND J. CROWE, Cadet Aviator, lost in trial flight at Pensacola, Fla., December 26, 1917.

WORCESTER. *Holy Cross College.*—At the end of January, 1918, 291 old boys were in the service, every branch having

its representatives. Officers: 1 brigadier general, 1 major, 8 captains, 20 first lieutenants, 21 second lieutenants, 11 chaplains and a good number of non-commissioned officers. Two have died of disease in the service.

Missouri Province. *Army Chaplains.*—There are at present 8 Fathers of this province engaged in the work of army chaplains: Fr. Chas. Ryan at Camp Greene; Fr. A. J. Tallmadge at Camp Johnston; Fr. John Mortell at Camp Gordon. Fr. W. T. Kane and Fr. William Corboy have been summoned to the Chaplains' Training School at Fortress Monroe. Fr. Westropp, Fr. Kiefer and Fr. Bennett are assisting in the work among British troops in India. Six more chaplains have been asked for by Bishop Hayes, and Rev. Fr. Provincial has stated that these will gladly be furnished at once. This will raise to 14 the total of men given to this vastly important cause by the Missouri Province.

Our Alumni in the War.—Rolls of Honor published at the various colleges and universities in the Province show the following numbers of our students at present with the colors:

St. Louis University	1120
Loyola University	1000
Creighton University	400
Marquette University	400
University of Detroit	300
St. Mary's	280
St. Xavier, Cincinnati	150
St. John's University, Toledo	140
Campion	80
St. Ignatius, Cleveland	50
Total	3920

California Province. *Spokane.—Gonzaga University.*—Early in the present year Gonzaga University unfurled her service flag with 228 stars, anchors and crosses. The stars represent Gonzaga boys in the army, the anchors those in the navy, and the crosses those in the hospital units.

Santa Clara.—Up to date 243 sons of Santa Clara University are in the service of their country. One, William Earl, has given his life on the battlefields of France.

New Orleans Province. *Grand Coteau.—The College.*—In the first draft 22 students of the college were enlisted in the service.

Tampa. *Sacred Heart Church and College.*—October 6, 1917.—Complete statistics in regard to our boys are not yet at hand, but the following will show that we are doing our share. In the army the list so far is as follows: Artillery, 5; infantry, 19; wireless, 5; quartermaster, 2; navy wireless, 1;

line, 6. Total army so far, 31; navy, 7. Grand total, 38. There are many more not yet called, and several are waiting for the officers' camp. So far 3 have passed and one is ready. This would give 42.

OTHER VARIA

St Andrew-on-Hudson.—*Father Pettit Memorial Chapel.* —Plans for the erection of the mortuary chapel in memory of our late beloved Father Rector, Reverend George A. Pettit, are progressing rapidly; it is our fond hope that the chapel may be a reality before the second anniversary of his death. The community at Saint Andrew is intensely interested, and is helping as much as in it lies, with prayers and masses. Quite a number, too, of our generous benefactors have expressed their willingness to further the cause financially. The Juniors and Novices, upon whose memories the sweet odor of that life of sacrifice has imprinted a mark that neither time nor place could blot away, are begging of the Sacred Heart and of His devoted Mother, Mary, the favor of this one tribute to the memory of their friend and father.

The structure, as planned by a Philadelphia firm of architects, who have submitted an attractive sketch, is to be stationed at the upper extremity of the cemetery. The exterior will harmonize in style and effect with the Novitiate building proper. It will be octagonal in form, thirty-one feet in length, crowned by dome and cross, with a diameter of twenty-one feet at base. Within, an altar of white marble will be set in the center of a floor space slightly less extensive than that of Della Strada Chapel. The Holy Sacrifice will be offered there each day.

It is hoped that the Scholastics of our Province, whose good fortune it was to be fostered in Ignatian principles during their infant years in religion, by the tender heart and unfaltering hand of Father Pettit, as also those of our Fathers who delighted to call him their friend, will have the new venture zealously at heart, by remembering the Memorial Chapel in their prayers and suffrages, and by speaking of it to those who may be interested.

Funeral of Mrs. Thomas F. Ryan.—On Saturday, October 20th, at a quarter of three in the afternoon, the body of Mrs. Thomas F. Ryan, our most devoted friend and benefactor, was laid to rest in the Ryan vault, beneath our Domestic Chapel, after a funeral procession in which the entire community of St. Andrew participated. On the morning of the 18th, the second intermission day of the Long Retreat, we were startled to hear that Mrs. Ryan had

passed to the reward of her inheritance during the night. She had been for us a generous protectress. Her life was animated by the precept that "one is rich only in what one gives." She made the Society's work the special object of her Christian charity, and many are the favors that we of the Maryland-New York Province have received at her hands. The Novitiate of St. Andrew's in particular owes her a debt insolvable, save in the coin of spiritual mintage. The Domestic Chapel, invaluable now to the Novitiate, was an outright donation from Mrs. Ryan, at a time when the acquisition of a chapel for community use was paramount.

Reverend Father Provincial officiated at the burial service. Present also were Father Campbell, Father Richards and Father Thomas White. The funeral cortege was many coaches long, and was preceded, in the procession from the main entrance of the House, by the Novices, Juniors and Fathers of St. Andrew's. The Junior choir chanted the "Benedictus;" the House bell tolled at short intervals until the place of burial was reached, where all stationed themselves about the entrance to the vault. By Mrs. Ryan's death we have lost a kind and generous benefactor; but we have gained, where friends are dearest, an intercessor before the throne of our Firmest Friend. R. I. P.

Blessing of Statues of St. Stanislaus and St. Aloysius.— The two vacant niches which have stood untenanted on the Cloister side of the Domestic Chapel since its erection, have at length been filled through the kindness of a friend. Two limestone statues, one of St. Stanislaus, the other of St. Aloysius, now furnish inspiration to a hundred and fifty of their brother Jesuits, and youthful imitators. The figure of St. Aloysius, cross in hand, eyes down, adorns the Gospel side of the Chapel, close to the Juniors' ascestory. St. Stanislaus, with folded arms on his breast, is placed in the opposite niche nearest the Novices. On Thursday, September 27th, feast of the Confirmation of the Society, at a quarter before twelve in the morning, the ceremony of blessing the statues took place. All the Fathers and Scholastics and Brothers attended. The cloister roof, just beneath the niches, had been decorated with palms and flowers. The ceremonies began with the singing of "Iste Confessor," in honor of St. Aloysius. A representative of the Juniors then made a short address, emphasizing the virtues suggested in the image of the patron of pure youth. There followed a hymn to St. Stanislaus, "O Juvenis Angelice," and a short talk on the Novice Saint by one of the younger members of the community. Father Rector then proceeded to the blessing of both statues, and the exercises closed with the rendition of "Heart of Jesus." The spirit of the day is best ex-

pressed in the words of the benediction itself: "ut quoties illas oculis corporis intuemur, toties eorum actus et sanctitatem ad imitandum memoriae oculis meditemur."

Father Chan—Our Chinese Missionary.— Fr. Chan, who is studying English here, gives us the following details of our Portuguese Mission in China. The fathers engaged in this work were formerly in charge of the Episcopal Seminary at Macao. After the Revolution had caused the closing of this house of studies, the Bishop transferred the members of the society to a new mission near Canton, which is also under the jurisdiction of the Bishop of Macao. Father Chan is the only native Chinese priest in the mission; there are five Portuguese priests, four Chinese scholastics, one Chinese Brother and one Portuguese Brother. The principal house is at Shiu-Hing with annex missions at La-Choo-Wei and Ting-Wang. The territory contains 5,000,000 Pagans and 1,000 Catholics. Father Chan pronounced his last vows at St. Andrew's on February the second.

AUSTRALIA. *Notes.*—Rev. E. J. Sydes, S.J., has left Australia as a chaplain to the troops. His place at the North Sydney Parish is being taken by Fr. P. Tighe, S.J., lately returned from the front. Fr. Tighe has been lecturing on his experiences since he came back and has lately returned from Queensland, whither he went by special invitation of His Grace, Dr. Duhig, Archbishop of Brisbane. Among many lectures which he gave in the northern capital was one in the Exhibition Building before the State Governor and an audience of over 3,000. His address at the Nudgee College Corpus Christi Procession, before 10,000 people, produced a great effect.

Fr. Pigot, S.J., of Riverview, Sydney, has also been lecturing on scientific subjects in Brisbane.

Former Riverview masters will be glad to learn that the college roll this year is a record one and that the new playgrounds in first and second divisions are practically completed.

BELGIUM. *Louvain.*—On May 20th, 28 priests (S. J.), were ordained by His Eminence Cardinal Mercier (Subdiaconate April 15th, diaconate, 22nd, by Mgr. Legraive). Most of the names will be familiar, especially to those members of the English and Irish Provinces who were at Louvain between 1908-12: Brisbois, Carpay, Th. de Pierpont, Dopp, du Bois, Cuylitz, Fievez, Fraeys, Goffart (F.); J. Janssens, Hanssens, Hauzeur, Hupperts, C. Lefèvre, Levie, Luytgaerens, Maas, E. Mersch, Mols, Severin, Spillebout, Reypens, E. Thibaut, Van Hoof, Van Thorenberg, Verhoosel J. Heyrman, Wallemacq.

Mons.—Our college has been turned into a hospital.

Tournai.—College occupied by French refugees.

Charleroi.—Occupied by French refugees.

(Idem) : In these three colleges the community continues to occupy a small part of the house. The classes are given in private houses.

Bruges.—Residence dispersed.

Tronchiennes.—Partly a hospital. The novices still remain.

Arlon.—Turned into a barracks. The Community and Fathers of the third year still occupy a part of the building.

Nieuws.—A large piece of land has been acquired on the heights behind the railway station. It is proposed to build a house for philosophy.

California Province. *San Francisco.—St. Ignatius College.*—The war has hit us rather hard, especially in the Law School. We have lost about 57, most of whom were either drafted or enlisted before being drafted. Our Law School was a very prosperous one last term. We had an attendance of 148, and graduated 18, who received the degree of LL. B. This year we shall have a graduating class of some 16, and an average attendance of about 100.

To meet changed conditions we have quit our former quarters in the Grant Building and are now utilizing our schoolrooms of the day school.

The Japanese Mission.—The Mission of St. Francis Xavier is doing much to dispose both heathen and Protestant Japanese favorably toward the Church, though conversions amongst the adults have thus far been few. As God often sends His special grace through the cross of affliction, so the grace of Baptism came on their bed of sickness to five out of the six adults received into the Church in the past year. Brother Masui visits the sick in the city hospital every Sunday. The most remarkable character amongst those recently baptized was a former Buddhist priest of the Jodo sect. On coming to this country he seems to have given up the ministrations of his office, probably induced by more lucrative positions. Those of his sect who knew him well say he was never in charge of a Buddhist temple in this country. Suffering for some years prior to his death from internal cancer and in consequence being unable to work, he was reduced to extreme poverty. On the request of his friends he was taken into the San Francisco Public Hospital and later transferred to the Relief Home. After a number of visits from Brother Masui and the kind interest shown him by the good Sisters, who daily visit the public hospitals, he at length desired instruction and was finally baptized only a few weeks before his death. Whether his sacerdotal office was unknown to

his former co-religionists or whether he was rejected by them for embracing Christianity, one cannot say, but his funeral was attended by only half a dozen persons, though the Japanese usually attend funerals of their countrymen in goodly numbers.

Our Catholic Mission Club has suffered a great loss in Joseph Kurihara, one of our promising young Japanese and a student in the High School Department of St. Ignatius. Joseph being by right an American citizen, was drafted into the army and is now serving his country in the department of field artillery at Camp Custer, Battle Creek, Michigan. We miss Kurihara at our club gatherings, as he is an adept in playing the "ukulele," a banjo-like instrument, native of the Hawaiian Islands, whence our friend Kurihara, the musician in question, hails from. We must not, however, begrudge our poor soldiers in Camp Custer the pleasure and amusement likewise that will be afforded them by our congenial Hawaiian Japanese and able musician. We have not yet placed our Mission Club's publication on the "exchange list." Time does not afford an opportunity to insert an interlined translation for the benefit of the club director, as well as for our English-speaking patrons. We will, however, not overtax the memory of our readers by asking them to remember our attempt at an American-Japanese Catholic monthly, as *"The Shira-Yuri—"The White Lily."* We are not as yet prepared to receive "ads." as *"The White Lily"* is still very small and delicate and the thorns of advertising notices and the space demanded by them might choke its growth. We heartily commend our mission work to the prayers of our readers.

Golden Jubilee of Father John Sardi.—On Sunday, November 18, 1917, St. Ignatius' Church was the scene of much solemnity and devotion. Rev. Father Rector, assisted by Rev. Leo Davrout, S.J., and Mr. Aloysius Torre, S. J., celebrated solemn High Mass, at which His Grace the Most Reverend Archbishop assisted, together with representatives of both secular and religious clergy. It was the occasion of Father Sardi's jubilee. Rev. Father Kavanagh, S. J., preached the sermon.

After Father Kavanagh's sermon, His Grace, the Most Reverend Archbishop, ascended the pulpit and spoke with fervent eloquence of the services rendered by Father Sardi to the Archdiocese during his own time and especially during the time of his predecessor, the Most Reverend Patrick W. Riordan, of happy memory. His Grace mentioned in particular the services rendered by Father Sardi as a moral theologian and as a canonist, and in the name of his departed predecessor and in his own name he thanked the Jubilarian most heartily.

Santa Clara University.—The University of Santa Clara has been officially declared an army cantonment of an infantry unit of the senior division of the reserve officers' training corps. The final decision came recently, the statement having been sent out from the War Department.

More than 280 students have been in military training since September and at the present time they have fully mastered all of the preliminary manœuvers and have been highly praised by government officials. Colonel Rowell, U. S. A., made an official visit to the University several weeks ago and after viewing battalion parade declared the Santa Clara cadets to be the best drilled body outside of the West Point cadets.

The official orders received from Washington, D. C., by Father Thornton, follow: "W. F. Thornton, President of the University of Santa Clara. By direction of the President and pursuant to the authority vested in him by provision of Section No. 42 of the act of Congress, approved June 3, 1916, and in response to the application of the University of Santa Clara, Santa Clara, Cal., the authorities of which have agreed to establish and maintain a two-year compulsory course of military training as a minimum for physically fit students, which of course, when entered upon by any student shall, as regards such student, be prerequisite for graduation, to allot a minimum of an average of three hours per week, per academic year, to military training and instruction during the first two academic years, and to arrange for five hours per week during remainder of such student's course, and to use their endeavor to promote and further the objects for which the training corps is organized, there is hereby established in said University of Santa Clara, Cal., an infantry unit of the senior division reserve officers' training corps. By order of the Secretary of War. Tasker H. Bliss, Major General (acting chief of staff). H. B. McCain, Adjutant General."

Distinguished Visitor at the University.—Rt. Rev. John Cantwell, the new Bishop of Los Angeles and Monterey, made a private retreat here in preparation for his consecration.

Seattle. *The College.*—Four of our boys enlisted during the year. Many of our old boys were conscripted, and these, with the large number of manly, fighting Catholics from Santa Clara and St. Ignatius promote a splendid Catholic influence at Camp Lewis, and greatly encourage Father Dinand in his zealous work for the soldier boys.

Father Dinand was appointed chaplain pro tem. (by Bishop O'Dea) to the camp at American Lake.

Brother Skelly (Seattle) and Brother Le Fourne (Mt. St. Michael) were conscripted and are noncombatants at Camp Lewis.

There are 49 boys in the seventh and eighth grades at the Immaculate and St. Joseph's. This year's first high numbers 32, the highest in many years. High wages in the shipyards have kept a great many of our larger boys, in fact, it is a saying that the Seattle Dry Dock and Construction Company, one of the largest shipbuilding plants in the country, is run by Seattle College. Though numbers are very small, the spirit of the boys is unsurpassed, and this is the first year in our history in which no boy passed from us to the public high schools.

A very happy combination has been entered into between St. Joseph's and the Holy Name Academy. The Sisters take care of all our girls, place them on an equal footing with their academy children and charge them nothing. The tuition is guaranteed by the Pastor on a wholesale program, and collected through his school committee. No girl need now go to the public schools. A select school for boys was made possible by this combination.

Tacoma, Wash. *St. Leo's Church School.*—The work at St. Leo's Church is steadily carried on by the six Fathers and two Brothers. Our church, being centrally located, bids fair to become the center of Catholic life in Tacoma. Besides the regularity of divine service and the facility of going to confession, Sundays and week-days, there are other factors that help to bring people to St. Leo's. In our large school building there are meeting rooms for the Catholic societies of the city. The Knights of Columbus, the Hibernians and the Ladies' Auxiliary, A. O. H., the Catholic Order of Foresters, the Ladies' Catholic Benevolent Association, the Young Ladies' Institute, all of them meet at St. Leo's. Between meetings of these societies and those of our church organizations there is hardly a night when the school building is dark. We hope to induce the local council of the K. of C. to lease a section of the building for regular club rooms for the young people of the city and the Catholic soldiers at Camp Lewis.

On October 3 we were unexpectedly called upon to take charge of the spiritual work at the new army post, Camp Lewis, where over 45,000 soldiers are in training for military duty. Father A. A. Dinand was detailed for this important work until the regular army chaplain arrived at the camp. Two of our lay brothers of this Province are at the cantonment. They were drafted, and will have to go through it all. Happily they can come into town from Saturday to Sunday, and thus keep in touch with religious life.

A consoling feature of our spiritual work during the past six months is the fine number of converts to the Faith. Twenty-seven have been received into the Church since January.

The school is doing well this year. Whilst the High School is not as largely attended as it should be, there is a most gratifying increase in the Grammar Department. The consoling feature of this numerical gain lies in the fact that more families are beginning to realize their obligation as regards Catholic education. The lower grades are crowded and the little fellows seem to be quite happy under the tutelage of the Sisters.

CANADA. *Montreal.—Sunday Catechism at the Immaculate Conception.*—In the Parish of the Immaculate Conception, Montreal, six Catholic schools are to be found, including a kindergarten for boys taught by Sisters, and one boarding school, conducted by Sisters, for girls. Four thousand children are educated in the six institutions. The four parochial schools are divided equally, two for boys and two for girls, with Brothers and Sisters respectively as teachers. In all these schools daily lessons are given in catechism. In addition, lessons are given in the schools once during the week either by some one of the curates or the chaplain, or in the boys' schools, by the scholastics. Besides this regular order, curates of the parish give daily lessons in catechism for a month, two or three times during the year, to children preparing for their first Holy Communion.

What may prove of special interest to readers of THE WOODSTOCK LETTERS is the additional Sunday Catechism for boys and girls in advanced grades, the regular attendance numbering about 900. These children have already won a catechism diploma, which means that they have acquired the religious instruction that was formerly demanded of children for solemn first communion before the decree of Pope Pius X. The hour of this catechism is from 2 to 3 P. M. This time is divided sufficiently to keep up the interest of the children. Father George Lebel is in charge of this apostolic work, and has devoted himself to it with untiring energy during the past three years.

The Catechism class opens with the recitation in common of the prayer of Pope Pius X for the spread of daily communion, and a hymn is sung. The priest then addresses a few words to the children to announce the feasts of the week, on which days they are specially invited to communicate. This is followed by the reading of some ten or twelve verses of the New Testament, with a brief explanation lasting not more than five minutes. The gospel nar-

rative is to be committed to memory by the children and recited on the following day in the school room to their religious teachers. Before explaining the new catechism lesson Father Lebel calls on a fairly large number, generally about 17, to answer questions on the lesson he explained the preceding Sunday. This past year was spent on the last eight articles of the Creed. An exhortation prepares the children to pray with all their strength and devotion during the Benediction that follows. This exhortation is in the nature of an informal ferverino. It is given when the children seem most attentive. Its object is at times to warn them of the dangers and temptations common to children in a large city, for instance, the movies, petty thieving, reckless spending of pocket money; at other times to teach them the full meaning of Catholic devotions. The directness of this heart to heart talk makes a lasting impression on the young listeners as all lovers of children well know. Possibly this is the most important part of the instructions in the Sunday Catechism. To fix his explanations firmly on the minds of the boys and girls and to give their director an insight into the progress they are making as well as correct any false impressions that may have been produced, a monthly competition is assigned for school hours—the questions are selected from the memory lessons from the Gospel, and the explanations that were given during the month. These competitions are so conducted that a great rivalry among the teachers and among the pupils brings exceedingly good results, many papers deserve the maximum number of points, while two-thirds of the children in the higher classes make an average above 66 per cent. These papers of the higher classes are all corrected, the points marked on the margin, and then returned to the schools. To help the children keep in mind the lessons they have learned each week, a final written examination on the matter of the year is held in each class and points are offered equal in number to those that could be gained in all the monthly contests combined. The results of the monthly tests are published broadcast. At one of the Sunday classes each month, Father Lebel reads the general results of the monthly papers; so many have obtained the maximum (10 points), so many, nine-tenths, four-fifths, two-thirds. The detailed report is reserved for the class room so as to avoid any useless friction between classes, schools and parents. Reports for each class are published some time later in the monthly parochial bulletin, but no clue is given to the actual number of points that each school or class has scored, merely the names of the leaders in each class are indicated. The record of each pupil is kept and at the close of the school term class winners are announced

at a public distribution of prizes. This year a rich collection of 56 prizes was awarded, with 112 honorable mentions. Songs and recitations by the school children make this a gala day in the lives of teachers and pupils. The entertainment is brought to a close by Benediction of the Blessed Sacrament in the Sodality Chapel.

ENGLAND. *Shakespeare and Fr. Samuel Hunt, S. J.*—The *London Tablet* prints the interesting news that, although the Jesuits did not give to the great Shakespeare his complete training, they had, however, the honor to count among their members the teacher who gave his first literary training to the prince of English letters. The thus far unknown "Mr. Hunt" who, according to the archives of the Municipal Council of Stratford-on-Avon, was the schoolmaster during the years in which Shakespeare frequented that school, later on appears in the stormy history of the Church in England as Father Samuel Hunt, S. J. Such is the conclusion arrived at, in an article of the eminent historian, Fr. Pollen, contributed to the *"Month,"* after a careful study of the episcopal archives of Worcester and the annals and archives of Oxford University.

FRANCE. *The French Jesuits in the War.*—The *"Italie,"* a paper not given to favoritism toward the Jesuits, has recently published statistics proving the part taken by the French Jesuits in the present war. It says in part: "Jesuits in France? Where on earth are we? Yes, Jesuits in France, and fighting Jesuits, too. Jesuits there not to pray, nor to teach nor preach, for this they are forbidden to do by the 'pays' of Caillaux, even though their schools should produce such men as Castelnau, Foch, Guymener. But Jesuits from distant French missions where wild savagery and primitive barbarism is to be found; where they might preach Christ freely, teach Christ unhampered, and even die for Christ; these Jesuits left their distant missions to do their duty to their country, to that very country which has exiled them to those foreign lands because of their belief. Yet France, immortal France called them back. They numbered 750 in all. Of these, 112 have been killed, 20 taken prisoners, 48 wounded. Think of it! 15 per cent. of their number fallen. Five hundred and twenty-eight are still in active service—and among these may be counted 10 captains, 15 lieutenants, 81 sub-lieutenants, 8 adjutants, 2 midshipmen, 96 sergeants, 59 corporals, 5 doctors and 6 marine officers. So much for their efficiency.

As for their bravery—it will suffice to mention only the well-earned distinctions of this Company of Jesus of the Army of the Republic. Of these 528 Jesuits in active service, 27 have merited the Legion of Honor; 16 have won the Mili-

tary Medal; 200 the War Cross; 239 the Summons to the Order of the Day; 2 the medal for bravery during an epidemic; 3 the English D. C. M.; 1 the Belgian War Cross; 1 the Serbian Eagle; 1 the Order of Isabella of Spain. Total, 490 decorations and distinctions out of 528 soldiers enlisted —which means 93 per cent. of the whole.

Who will dare assert hereafter that the Spiritual Exercises of St. Ignatius, that much libeled book, does not impart a characteristic training, an education truly Jesuitical. Nor is this all. The French Jesuits serve their country not by arms alone, though this is a great deal, but in the intellectual sphere as well. The *'Etudes,'* that masterly review, is forever giving expression to the noblest sentiments of Christain partiotism so necessary today.

The Jesuits can with truth apply these words of Louis Veuillot to themselves: 'In the midst of competition and factions—no party claims us but the Church and Country.' Jesuits. That 93 per cent. says all. What party or group of men or club or lodge can claim a similar distinction in its devotion to country. Out of every hundred persons, 93 were decorated and honored. That indeed is Jesuitical. Enough said."

GEORGETOWN UNIVERSITY. *The College.*—Recently the old Mulledy building severed one more link with the past when electric lights were installed. Its large rooms, with their high ceilings, are now very desirable. The new lighting system improves considerably the top corridor which is occupied by the boys.

Many of the seniors in college have joined the army or navy and it is likely more will follow. Though it is the known wish of the government, as expressed by the Secretary of War, at the Georgetown commencement last June, that the young men in college should continue and finish their studies, up to the present no exception has been made for those of the eligible draft age. Nor is any exception likely to be made. The result has been that, in all the colleges, many have quit, in order to avoid the draft in their senior year, to enter some service of their own choosing. And of these a very large percentage will never receive their degree.

Among those of the boys who have gone to the front several have been cited for bravery and one man has brought honor to himself and to Georgetown by deserving the Croix de Guerre.

So many of the boys have shown a predeliction for the aviation in their choice of service that it was thought worth while to institute a class in that branch. The class is under the instruction of Mr. Walter G. Summers, S. J., professor

of physics, and boasts of giving as complete a course as can be gotten in any "ground school" of aviation in the country. Many young men, graduates of various colleges, now holding government positions in Washington, were anxious to join, but because of the intensive training proposed it was found advisable to restrict the membership to our students.

Military Unit.—At the outbreak of the war in April, 1917, Georgetown instituted compulsory military training for all the students of the college. On the resumption of studies in September it was decided by the faculty to make the service a voluntary one. One hundred and twenty-five students responded to the call of Major E. Bookmiller, U. S. A., who was unofficially detailed by the War Department as professor of military science and tactics. The boys were organized into two companies and placed under the command of their own officers. At the personal expense of slightly over thirty ($30) dollars per man full equipment was secured for the unit, and through the influence of Major Bookmiller, who is director of civilian marksmanship in the War Department, enough rifles have been obtained for the training of the corps. Fine enthusiasm was displayed by the boys from the very outset, and their progress has been marked. On one particular occasion while on a "hike" through Georgetown they were mistaken for regulars, so excellent was their bearing while on the march. It has been the intention of the faculty from the beginning to have the unit recognized as a Reserve Officers' Training Corps. Recently, the War Department detailed Lieutenant Colonel Pitcher, U. S. A., to inspect the unit for that purpose, and the Colonel was so highly pleased with the conduct of the drill and the manner in which the boys were equipped that he assured us that he would present us to the department with the highest possible recommendation. We confidently expect, therefore, this official governmental recognition and so to receive the privileges the congressional act establishing "Reserve Officers' Training Corps in Educational Institutions" grants.

The following introductory note is copied from *The Georgetown Journal.* It has best seized the patriotic spirit of the celebration and briefly recounts the events of a memorable afternoon in the annals of Georgetown:

The Solemn Blessing and Raising of the Service Flag.
In Honor of the Sons of Georgetown Who Have Devoted Themselves to the Cause of Their Country, Gaston Hall, December 9, 1917.

Other occasions of bygone days, celebrations that have made history for Georgetown, were wrapped with greater magnificence, met with greater preparations, but none have

rivaled for solemnity nor deep significance of purpose Georgetown's recent ceremony of the stalwart "seven hundred and sixty-one and more" who have consecrated themselves to the cause of their country.

It was typical of the patriotism of Old Georgetown. Georgetown's first student body were the sons of the Revolutionary veterans, and her colors of Blue and Gray are symbolic of the burial of bitter feelings and the union of brave hearts long asunder that once again joined within her walls after the strife of civil war.

It was a beautiful day, and evident early in the afternoon that Gaston Hall was to be taxed to capacity. A steady stream of automobiles discharged the guests at the main entrance where the senior class, according to the best traditions, showed itself the prince of hosts. The students of Georgetown Visitation Convent were present, as the workmanship of the flag is due to them. The Vice President of the United States, on his arrival, declared he was pleased to be with us, and it is proof enough that the spirit of the day seized him, to repeat the judgment passed by the eminent guests present upon his closing speech, "It was the best effort Mr. Marshall has ever made."

Rev. Father Donlon opened the exercises with a greeting to the guests. Then in gold cope and robes of his priestly office he solemnly blessed this new emblem of Georgetown. The audience stood with bowed heads, some wept, and the prayer of all was almost articulate for our boys and our cause. It typified so well the motto of the University, "Utraque Unum." Following this all joined in the general chorus of "The Sons of Georgetown," and it would have thrilled with new life and pride every son of the seven hundred and sixty-one could they have heard with what sincere vigor these thousands of their friends sung as they paid all honor to those who had gone to the war.

In introducing Mr. Charles Angulo, A. B., '11, the orator of the day, Father Donlon laid stress upon the fact that the speaker of the day had been chosen from among the younger alumni, for it was fitting that one of their own should pay tribute to their self-sacrifice and loyalty. His theme was "Georgetown Patriotism."

Mr. Conde B. Pallen, LL. D., '96, read an Ode to the Flag which touched the hearts of all his hearers.

Vice President Marshall then followed in an eloquent address. At its conclusion the audience arose and greeted him with prolonged and vigorous applause. It may interest the readers of the LETTERS to know that although Mr. Marshall is a stern Presbyterian, one, as he expressed it himself, "that believes things will come to pass whether they do

or not," he is nevertheless bringing up a little boy, whom he recently adopted, in the Catholic religion, the faith of the boy's parents.

Among the many distinguished visitors at Georgetown on this occasion were Chief Justice White and Associate Justice McKenna, of the United States Supreme Court; Senators Ashurst, Pomerene, Harding and Ransdell; Chief Justice Covington, of the District Supreme Court; Commissioner Gwynn W. Gardiner, of the District Board of Commissioners, who is a Georgetown graduate; Dr. Henry S. Boutell, former Minister to Switzerland, and Brigadier-General Frank McIntyre, U. S. A.

Law School.—The attendance at the school is considerably below the mark of former years, due, of course, to the demands that the several services of the military and naval establishments have made upon the student body. Almost 100 of last year's school are now in France with General Pershing's expeditionary force. Mr. J. S. Easby-Smith continues his duty as lecturer on personal property in the uniform of a major of the United States Army. He lately received high praise from General Crowder for his assistance in the operation of the draft law. The government has taken over the new building of the Law School and has installed there a large office force from the Quartermaster's Corps. This has occasioned some inconvenience in the rearrangement of classes, but the school very willingly made the sacrifice. Every guarantee has been made for the preservation of the property and a fair rent is being paid for the occupation of the building.

Medical School.—The government now requires that the marks of all students in medicine be sent to them. For this reason a departure was made this year and mid-term examinations were held in all branches. The evident intention of this regulation is to weed out the slackers and the dullards and deny them the privileges of exemption from the draft. It has had upon the young doctors the very beneficial effect of speeding up the conscription of knowledge. Several of the graduates of medicine have received commissions in the army and navy.

Georgetown and the National Draft Plan.—As the War Department publicly acknowledged in the daily papers its indebtedness to Georgetown University for assistance given in the matter of the National Draft, it may interest the readers of The Woodstock Letters to read an authentic account of the same. They are requested to be prudent in the use they make of the following details. The originals of the two letters quoted are in the archives of Georgetown College.

Shortly before Registration Day, June 5, 1917, one of our Fathers, professor of mathematics at Georgetown, was called to the War Department, and the plans for the coming draft, as far as then completed, were laid before him with the words: "In the Civil War many accusations of injustice were made against the method employed in drafting the men, and the Government is most anxious to avoid all cause for complaint in the coming draft and to be absolutely just and fair toward all concerned."

It was proposed to divide the whole country into many registration districts, the number of registrants in each being necessarily very unequal. Each registrant was to receive a numbered card at registration. As the total number of registrants in each district was unknown, these cards in each district were to be numbered and filled out consecutively up to the number of total registrants in that district. The order in which the registrants were to present themselves to their respective boards for examination was to be determined by lot. If, for example, the first number taken from the urn was 572, then every man all over the country, whose card bore this number, was to be the first in his district to present himself for examination before his board, to be accepted or rejected according to circumstances for military service. Of course, in districts containing less than 572 registrants, there would be no registrant corresponding to this first number drawn. It was feared that this might somehow cause discrimination as between the larger and smaller districts.

As mathematician, the Professor was asked to examine this plan, whether in the case of every registrant throughout the whole country, regardless of the order in which he had registered, and of the size of his district, his liability of having to present himself for examination would be the same.

In the solution of this problem in choice and chance, it was easily shown that if a lot be taken from an urn containing N numbers, the probability of a district containing no registrants being affected is $\frac{n}{N}$. In case a registrant's district is affected, the probability of having his card number drawn is $\frac{1}{n}$. Hence the total probability of a registrant having his card number drawn is $\frac{1}{N}$. The probability of each registrant is consequently independent of the number of registrants in his district. The only condition is, no district must contain more than N registrants. This was the essential part of the written decision given. Whereupon the following communication was received:

WAR DEPARTMENT.

OFFICE OF THE PROVOST MARSHAL GENERAL,
Washington, June 6, 1917.

Professor .....,S. J.,
Georgetown College,
Washington, D. C.

Dear Father .....

I have your letter of June 5th and your very lucid discussion of the probability in the problem I put to you. The General (Crowder) desires me to express his sincere thanks for your advice on the subject. Upon that advice we shall proceed.

Very truly yours,
HUGH S. JOHNSON,
Capt. of Cavalry, U. S. Army.

Later a second question was submitted by the same department. As some of the largest districts contained many thousands of registrants, it was seen that the drawing of those N numbers from the urn would consume several days. Could it be simplified so that the memorable occasion might be solemnized by having the President himself officiate at the drawing of the lots? The plan was to draw only one hundred numbers, chance thus determining the units and tens, while the hundreds and thousands of the card numbers would follow in their natural order. For instance, if the first number drawn was 21, then in each district the holders of cards numbering 21, 121, 221, 321, etc., were to present themselves in this order. The Professor pointed out that "to leave these numbers in this natural order would not be advisable since it would be putting a premium on tardiness on registration day; those who were the first to register probably drew the smaller numbers and would thus have a greater liability of being called for examination than others who registered later in the day." He suggested drawing the hundred numbers *twice* from the urn; once to determine the order of the last two digits of the registration numbers, and again to determine the order of the first two digits. Had this plan been adopted, all would have gone well. Why it was not adopted even at the last moment, the author could never understand. It seems the War Department had counted on supplying the place of one of these two drawings by having the cards shuffled before distribution. As is well known from the Government's official account in the press, local authorities in some large districts failed to carry out the instructions given in distributing the registration cards, with the result that the whole plan was changed the last

minute, and the original plan of drawing the thousands of numbers one by one from the urn was resorted to. But the incident goes to show the spirit of absolute fairess that guided the War Department in the whole matter of the draft.

There was still a third point on which advice was asked. There would be a great many young men who either through their own fault or otherwise, would not register on registration day. They would present themselves perhaps months after the final drawing of the lots had taken place. The Professor was asked to suggest a plan by which these latecomers might be kept from deriving any advantage from their delay over those patriotic young men who promptly responded to their country's call and who had perhaps already presented themselves for examination and been accepted for military service. This was decidedly the hardest problem of all. Suffice it to say, a method fair to all concerned was found and suggested to the War Department, but which for obvious reasons may not be disclosed at present. For though the author is not sure that his plan was adopted, he must continue to consider the details strictly confidential until the War Department frees him from his obligation, as it did by publishing the results of the first two points discussed above.

Recently another branch of the War Department appealed for assistance to the President of Georgetown. Hundreds of thousands of packages of all sizes, from cigarette boxes to motor trucks, the dimensions of which were given in the manufacturers' catalogues to fractions of an inch, had to be stored in warehouses or shipped abroad. It was required to compute their volumes in cubic feet, correct to the third decimal. This was being done in the case of each package in the usual way by converting the dimensions to improper fractions, etc., with a dreadful loss of time. The office, overcrowded though it was with clerks, was swamped with work. The Professor was asked to devise a simple way to compute the contents of packages to the degree of accuracy required. The problem was satisfactorily solved with the aid of a small table constructed for the purpose, by dividing all packages into three classes according to size and pointing out how many decimals might safely be dropped in each class without endangering the accuracy of the third decimal in the final result. "I am especially pleased," a Catholic officer remarked, "because we have here many ——— men (naming a well-known secular university) and not one of them had a suggestion to offer." A few days later the following acknowledgment was received:

WAR DEPARTMENT.

OFFICE OF THE QUARTERMASTER-GENERAL OF THE ARMY,
Washington, Dec. 22, 1917.

Rev. ....., S. J.,
Georgetown University,
Washington, D. C.

Dear Father: Your prompt response to the request of the Requirements Branch of the Warehousing Division of the Quartermaster-General's Office to prepare certain statistical tables, is very much appreciated. These tables will be of great assistance to us in determining the requirements for the army.

Yours truly,
F. L. DEVEREUX,
Major, Q. M. G., N. A.

INDIA. *Bombay.—St. Xavier's College.*—The college closed last year with 826 students, of whom 28 were ladies; it has opened this year with 760, 34 of these belonging to the ladies' room. The decrease in numbers is due to many causes; the fall in the number of successful matriculation candidates this year, the opening of the new college at Dharwar, the extension of the new Poona College, last but by no means least, the feeling that last year our numbers were too great. Under present circumstances, with the war pressing on us on every side, extension and development are impossible. The consequence of the decrease has been by no means entirely evil; not only are the first year classes more within the control of the professors, but the standard and quality of the students are felt already to be higher than those of last year. The knowledge of English in particular is far better, and there is much hope for their greater success than last year's students attained. For the rest, there has been a marked increase in some of the science classes of the college.

CEYLON. *Consecration of Fr. Robichez, S.J., the New Bishop of Trincomalie.*—On July 8th Fr. Robichez, S.J., was consecrated Bishop of Trincomalie by His Grace the Archbishop of Colombo. The ceremony took place at Batticaloa (E. Coast). Among those present were Dr. Joulain O. M. I., Bishop of Jaffna, the Bishops of Kandy (Dr. Beckmeyer, O. S. B.) and Trichinopoly (S. India); Mgr. Faisandier, S. J.; Rev. Fr. Besse, S. J. (Sup. of the Madura Mission); Rev. Fr. Feron, S. J., representing the aged Bishop of Galle; Rev. Fr. Galassi, O. S. B., vicar general of Kandy, and numerous others.

During the last years of the episcopate of the late Mgr.

Lavigne, S.J., first Bishop of Trincomalie, Fr. Robichez was vicar general as well as superior of the Jesuit Mission there. After the death of Mgr. Lavigne he was appointed Administrator Apostolic of the Diocese and it was during this period that he built St. Michael's College at Batticaloa, now one of the largest colleges in Ceylon.

The affectionate regard of the people for our Fathers may be gauged in some way by the enthusiastic welcome they accorded to the distinguished visitors of the new Bishop.

On July 7th, the road leading to the town was decorated for over a mile and on their arrival the Episcopal visitors were drawn in a carriage by the willing hands of devoted Catholics. Having arrived at St. Anthony's Church grounds, the Bishops were led to a platform, where two addresses, one in English and one in Tamil, were read to them. The Archbishop of Colombo replied in English and the Bishop of Jaffna delivered a stirring address in Tamil in which he paid tribute to the great work done by the Jesuit Fathers in Batticaloa.

On July 8th, at 7 A. M., the long procession of bishops and clergy started from the Bishop's house to the Church of St. Mary, where the consecration was to take place. The church was lavishly decorated for the occasion. High up near the ceiling hung a shield on which was painted the coat-of-arms of the new Bishop.

After the vesting of the Bishops and the reading of the Apostolic mandate, the Bishop-elect, kneeling before the consecrating prelate, with his hands upon the Book of the Gospels, took the oath. The ceremony proceeded in the usual fashion and at its finish the new Bishop was led to his throne by his assistants and the solemn Te Deum was intoned by the consecrating Prelate and taken up by all the clergy present.

Mgr. Robichez was then conducted down the center of the church and imparted his blessing to the crowded congregation. Returning once more to the Altar, and kneeling thrice before the consecrator, he chanted the greeting "Ad multos annos," which closed the imposing ceremony.

At five in the evening there was a big procession in which thousands participated and thousands of others lined the route to catch a glimpse of the august personages as they slowly drove by. The procession started from St. Anthony's and ended up at St. Mary's. Here the five Bishops ascended the terrace of the porch and, vested in gold copes with mitre and crozier, imparted jointly the Episcopal Blessing to the immense kneeling multitude below.

At 7.30 P. M. the new Bishop entertained the visiting Bishops and clergy, the local clergy, the government agent,

the district judge and several leading residents. A brilliant illumination of the town, a water fete and a grand display of fireworks closed the festivities.

Trichinopoly.—The Largest Jesuit School in the World.—According to Les Missions Catholiques, the largest Jesuit school in the world is at Trichinopoly, India. During the scholastic year 1915-1916, 2,212 students were in attendance. Of this number 988 were following the college course in preparation for the examinations for the university. In the student body are 660 Catholics from 12 different dioceses of India.

The Alumni Association has 1,032 living members, many of them in official life and the professions. The Jesuits point to the presence of their boys in every department of the government, scattered through Ceylon, Burmah, and the Straits Settlements of Singapore.

All the Jesuit professors of German birth or extraction were removed from the faculty at the request of the British Government and either interned or deported. Their places were filled with priests from England and the United States.

Japan. *The Catholic University.*—Professor Kobayashi, the professor of financial science in the Catholic University of Japan, was recently selected by the Imperial Government for its commercial agent in China. The university is receiving no slight degree of recognition and appreciation, and will greatly contribute to the prestige of the Catholic Church in Japan. It has also met the needs of the present hour by a lecture upon Luther delivered in its exhibition hall by Professor Mizuno of the university. He is a convert from Luthernism, and had studied for the Lutheran ministry for several years in the United States. So the brethren of St. Francis Xavier are today resuming in the educational field the work which the Saint began so gloriously centuries ago. The close connection between the Catholic past and the Catholic present is nowhere more strikingly brought home to us than in Japan. This holds true in particular of the Society of Jesus in that country. It is interesting therefore, to note that the letter from the Catholic University of Japan which brings the above items also calls attention to the recent discovery of a Christian tomb, 300 years old, which was found in one of the temple cemeteries of Kyoto. "On the stone is carved a cross and the name of the Christian called 'Mark,' who is stated to have died on the feast of St. Onorio during the Shogunate of Hideyoshi, the Taiko Sama who appears as the tyrant persecutor in the martyrologies."—*America.*

Missouri Province. *Cleveland.—Loyola Villa destroyed by Fire.*—Loyola-on-the-Lake, the scholastic villa near Vermillion, O., was totally destroyed by fire on the morning of

September 14. A spark from the kitchen fire set the roof burning, and within an hour the building burned to the ground. The insurance amounted to $7,500. All the chapel equipment was saved through the efforts of the caretakers and one of the Brothers, who summoned the neighbors by telephone to come to his assistance. The villa was the property of our church and college, but was used during the summer by the theologians. There is no question of rebuilding the villa.

Chicago.—Loyola University has acquired by purchase the Chicago Medical College, with its fine building, situated directly across from the Cook County Hospital, in the largest hospital district in the United States. The student body of the Chicago Medical will be merged with that of the Loyola Medical, the two schools forming together the largest medical institution under Catholic auspices in the United States. Including premedics, the students numbered 536 on October 12.

Kansas.—St. Mary's College.—An alumnus of St. Mary's, Lieut. William T. Fitzsimons, was the first American officer to lose his life in France during the present war. He and three others associated with him in hospital work were the victims of a German air raid.

Omaha.—Creighton University.—Creighton has been true to her old traditions and has contributed just as freely to the common cause. When the Liberty Bonds were offered for sale the University treasurer immediately invested $40,000 of the institution's funds in the paper, and the president took advantage of the first opportunity to offer to the government all the institution's equipment. Professors, students and alumni have been quick to respond to the country's call.

St. Louis. The University.—School of Wireless Telegraphy.—Since the opening of the School of Wireless Telegraphy on September 1, 1917, and up to March 1, 1918, 75 students have entered service in the Army or Navy. Thirty-two entered the aviation section of the Signal Corps, and 10 the land section. Twenty-eight gave themselves to the Navy and 1 to the Marine Corps. Since November a large proportion of the students has been of those who are preparing themselves for service in cloudland, in the cavalry of the air. The school is already well represented in France. Its efforts to train as many radio operators as possible have met with repeated warm commendations from authorities of the Signal Corps and of the local naval recruiting station. The young men devour with avidity the matter of their weekly lectures on radio-telegraphy.

Reconstruction Hospital.—St. Louis University has of-

fered its facilities and the services of its instructors for co-operation in the work of conducting a reconstruction hospital in St. Louis. There seems to be a strong probability that such a hospital will be located here to fit disabled but convalescent soldiers for maintaining themselves by training them in the line of work best suited to their mental and physical condition. The hospital would be under direct supervision of the national government and would be maintained by it. The entire staff would be selected by the government.

Centennial.—Though the present year is the hundredth anniversary of the founding of the institution, owing to prevalent war circumstances the celebration of the event has been postponed to more auspicious times. St. Louis University had its beginnings in the year 1818, in the little school opened by Bishop DuBourg, which two years later became St. Louis College, under the management of the secular clergy, assisted by lay teachers. In 1828, at the urgent request of the Bishop, the college was revived from a temporary lapse by the early Missouri Jesuits and by them gradually advanced to its present prestige as St. Louis University. The centennial will be observed as soon as circumstances permit.

Unfurling of Service Flag.—An event of no slight importance and patriotic significance in the history of the university was the ceremony of the unfurling of the institution's service flag, held in the auditorium on the evening of February 28th. A program of patriotic music and oratory was concluded by the benediction of the Most Reverend Archbishop. Besides His Grace, there were present on the stage Very Rev. Father Provincial, Rev. Father Rector, who introduced the speaker of the evening, Judge O'Neill Ryan, other notable friends of the university and several of her professors and alumni in the uniform of U. S. Army officers. A roll of honor distributed on this occasion gives the names (ranging from that of Brigadier General Wm. H. Johnston down to the humblest private) of those represented by the 1,120 stars already on the flag, but, as Judge Ryan asserted, indications are that 2,000 would be no exaggeration considering data now at hand regarding enlisted members of the medical, dental and radio schools. The event was a memorable one and a large crowd assisted, despite the heavy rain.

Red Cross.—The members of the community were enabled to do their bit toward the swelling of the Red Cross Fund during Christmas week, through the action of Rev. Father Rector in buying for them memberships in that organization. The whole community, close to 225, was enrolled.

Post-Graduate Retreat.—The retreat given the students of the post-graduate departments by Father Stritch during Washington's Birthday and the following Saturday and Sunday, was marked by unprecedented attendance and remarkable success. The three days, which might have been free otherwise, were devoted by some 200 of the boys to the needs of their souls, with an earnestness that was most edifying and consoling to the retreat master, and to Father Kuhnmuench, director of the Post-graduate Sodality, under the auspices of which the retreat was given.

Knights of Columbus.—Missouri Council, K. of C., from the time of its origin, was made up of alumni of St. Louis University, but up to recently it was the smallest council in the city and was not noted for leadership in any activity. The strong tendency of the professional students to ally themselves to fraternities suggested to some that the council might rival for good ends the special works of some of these organizations. Last year the Council opened a frat house where some 16 of the students boarded. The results of the experiment were not less gratifying to the university than to the officers of the council. This year they rented one of the finest residences in St. Louis, and 40 of the boys are boarding there under most satisfactory discipline. The cooperation of the officers of the council with the university is beyond praise.

New York. *St. Francis Xavier's College.—Ordination of Our Blind Scholastic, Henry J. Wessling.*—Numberless Catholics who have long been taking a prayerful interest in the case of Henry J. Wessling, the Jesuit chemist who was stricken totally blind more than seven years ago by a laboratory accident at Canisius College, Buffalo, were rejoiced to hear that he is now a priest and celebrated his first Mass at Boston College on December 20. In a rescript which arrived the middle of December and which we print below, the Holy Father granted Father Wessling leave to be ordained, so he received the subdiaconate and the diaconate from Bishop Collins, of Kingston, Jamaica, at St. Francis Xavier's, New York, and on December 19 was ordained priest at the Church of the Immaculate Conception, Boston, by Cardinal O'Connell. The rescript from the Holy Father granting the dispensation is as follows:

Secretaria S. Congregationis Negotiis Ecclesiasticis Extraordinariis Praepositae.

Beatissime Pater,

Henricus Wessling, e Societate Jesu, ad pedes Sanctitatis Tuae provolutus, exponit, se emenso philosophiae studiorum curriculo, cum alumnos in Conlegio *Holy Cross** nuncupato

*Canisius College, Buffalo, N. Y.

instituerent, ex vase, in quo substantiae chemicae erant, repente disploso, oculis omnino captum esse. Non tam caecitatem luminis dolens, quam contractam canonicam irregularitatem, demisso animo rogat velis, ex singulari gratia, ab ea irregularitate sic dispensare, ut possit ad sacros ordines, sacerdotio non excepto, promoveri, et, ad sacerdotium semel evectus. codidie litare.

Ex Audientia SSmi

Die 23 Octobris a. 1917.

SSmus Dominus Noster Benedictus Divina Providentia Papa XV, referente me infrascripto S. Congregationis Negotiis Ecclesiasticis Extraordinariis præpositae Secretario, singularibus sane rerum adjunctis permotus, *ex gratia specialissima nec unquam in exemplum adducenda,* benigne dispensare dignatus est religiosum oratorem ab irregularitate ex caecitate orta, ut, ea minime obstante, possit ad sacros ordines promoveri, modo idoneus ceteroqui sit et nullum aliud eidem obsit canonicum impedimentum; indulget praeterea, ut, cum orator ad presbyteratus Ordinem evectus sit, singulis anni diebus, in privato sacello, vel semipublico domus religiosæ suæ habitationis Missam votivam Beatae Mariae Virginis, vel Defunctorum, quibus diebus hæc a rubricis permittitur, celebrare queat, ea lege ut litanti adsit sacerdos vel diaconus superpelliceo indutus, servatis quod ad reliqua de iure servandis. Contrariis quibuslibet minime obfuturis.

✠B. Cerretti, *Archiepiscopus Corinthien.,*
Secretarius.

Fordham University. Decoration of University Auditorium.—The interior of the University auditorium, hitherto unadorned, has during the past months been artistically decorated under the skilful direction of Brother Schroen, S. J. The decoration is carried out on a plan which is in thorough harmony with the purpose, namely, an assembly hall for scholars. There is created an environment of culture by means of color and form that produces an atmosphere of refinement so pleasing to a cultivated mind. The coloring is in cool, quiet, brown tones, which are made to glow with rich gold ornamentation. One noticeable feature in the application of ornament in these decorations, is its unobtrusiveness in not displaying itself, while emphasizing the general plan.

The ceiling shows a plafond open to a night sky, showing the constellations in their exact positions and the stars composing them, in their proper magnitudes. Immediately below this is a magnificent frieze powerful in design and color. This is composed of a series of richly ornamented medallions

containing the portraits of the leading representatives of the arts and sciences. These portraits were painted by Fr. G. Carasco, S. J. St. Thomas represents theology; Pasteur, medicine; Bl. Thomas More, law; Dante, poetry; Bellarmine, controversy; Bollandus, history; Secchi, mathematics; Shakespeare, drama; O'Connell, eloquence; Kircher, physical science; Verdi, music. These medallions are connected by massive garlands of laurel and flowers, suggesting the constellations in the scientific heavens. Below this frieze, is the proscenium arch with the seal of Fordham in the center, the Papal seal on one side and the U. S. seal on the other. Below all this, there are golden tablets inscribed with quotations from the great men of the Church pictured above, or whose names appear on tablets throughout the hall. The whole effect gives an idea of the greatness of the Church in the field of art and science.

Honors for Fordham Ambulance Corps.—The Fordham University Ambulance Corps, representing 140 stars in the service flag, have been at the front with the French Army since October, 1917. Although details about them are necessarily meagre, word has been recently received that they have been given the Divisional Citation by the French Government for valiant work at Verdun. This is the highest possible honor for a division. The following letter received by Father Rector from a Y. M. C. A. official in France is very gratifying:

President Fordham University,
Bronx, New York City.

Dear Sir: Permit me to convey to you my high appreciation of the splendid work your institution is doing in sending out such a fine set of young men as those who compose the Ambulance section with which I have been associated for several weeks. I am myself a school man, professor of sociology and economics in Southwestern University, Georgetown, Texas, and am now working under the auspices of the Y. M. C. A. among French soldiers. For three weeks I took my meals with the Fordham boys and daily witnessed them as they got their letters and boxes from home and I give you my testimony that nowhere in France have I found finer types of American manhood. They are strong, clean, wholesome fellows who are a credit to their school, their homes and their country. May God bless you in the good work you are doing. Yours very truly, John C. Granbery.

Blessing of the Service Flag.—On the evening of December 20, 1917, the University Auditorium was thronged to witness the solemn blessing and unfurling of the Fordham University Service Flag in honor of the 603 sons of Ford-

ham who had at that date given themselves to their country. Since then some score or more have entered similar service.

The flag was presented in the name of the Fordham Alumni by their president and accepted by Rev. Father Rector. The flag was then blessed by Bishop John J. Collins, Vicar Apostolic of Jamacia and former rector of Fordham. A program of patriotic speeches, vocal and instrumental music followed, the keynote of which was struck by Dr. James J. Walsh, '84, Ph. D., M. D., when he said: "Unless patriotism is the result of education, surely education has failed. Patriotism is mainly thinking for others and for the future, rather than for self and the present, and it is when such idealism is cultivated that education is successful."

That Fordham as an alma mater had not in the past imparted education that was a failure any more than it does at present, Dr. Walsh showed from her history. "When I came to Fordham—it will be 40 years ago next year," Dr. Walsh said, "the names of the men from Fordham who had fought and bled, and especially those who had died in the Civil War, were fresh among the boys at Fordham, and were often mentioned. * * * And now realizing that another generation of Fordham men has the chance that these had to distinguish themselves, we know the spirit that animates them and we know that they shall nobly follow in the footsteps of old Fordham men and place new standards of honor and patriotism for the generations to come."

The service flag now hangs in a conspicuous place on the campus, an inspiration to those who may yet be called from their books to arms, and a reminder to all to pray for the boys "somewhere in France" that they may be true to God and country and Fordham.

Complimentary French Course and Joan of Arc Celebration.—Complimentary classes in French for members of the Army, Navy and Red Cross forces who are preparing for service in France, was inaugurated by the School of Sociology at the school rooms, twenty-eighth floor of the Woolworth Building, early in December. Co-operating with Fordham in this good work is the French consul-general of New York. Over 300 have availed themselves of this opportunity to prepare for efficient work ahead during the war.

To help defray the expenses of the course, a celebration in honor of Blessed Jeanne d' Arc was held at St. Francis Xavier's College Theater on Sunday, January 6, 1918, the 505th anniversary of the birth of the Maid of Orleans. It consisted of the veneration of Blessed Jeanne, with a prayer approved by His Eminence Cardinal Farley; a study of her life illustrated by views by Rev. Matthew Fortier, S. J., dean of the Sociological School; a select program of song and

music and a tableau vivant of "Jeanne d' Arc Hearing the Voices." A large, appreciative audience was present at the celebration which was but another expression of the genuine religious patriotism of the sons and friends of Fordham University.

Civil Service Extension Course.—In connection with the School of Sociology an extension course in Civil Service has been opened at Cathedral College. Its purpose is to present a series of special instructions and lessons to those seeking to qualify themselves for the particular Civil Service positions which the city of New York offers.

PHILADELPHIA. *The Teachers' Sodality.*—The many varieties of practical piety and good works to which a sodality can devote itself are excellently illustrated in the report of the Teachers' Sodality of St. Joseph's College, Philadelphia, whose membership increased from 61 to 91 during the course of the year. Of particular importance in every completely developed sodality are the sections formed within it for the prosecution of some specified work. Thus, in the Philadelphia Teachers' Sodality, there was, in the first place, the "Blockley section," whose members volunteered for the work of teaching Catechism to the poor creatures found in Blockley. There was further a section to interest itself in the foreign missions, a section devoted to the spreading of Catholic literature, and a settlement section. The latter numbered 13 members, who devoted themselves to the missionary work done for the Italians at the Madonna House and the Assunta House. They taught catechism, singing, sewing, embroidery, crocheting and dancing; helped in the preparation for First Communion and contributed clothing for the children at Christmas and First Communion time. Other sections were more directly intended for the spiritual perfection of their own members. Such was the daily meditation section, giving a quarter of an hour each day to this form of prayer; the Communion section, whose members sought to practise Frequent or Daily Communion, since practically every sodalist was at least a weekly communicant; the rosary, Mass, prayer-pact, sanctuary, reparation and visit sections. The members of the latter made visits to Our Blessed Lady's shrine to pray for the sodality. There was a Catholic doctrine section, whose members financed and attended regular lectures on dogmatic and moral theology, and a retreat section. Three retreats were held, attended respectively by 57, 50 and 64 members. Many of these sections, it should be mentioned, embraced the major part of the membership and some contained practically all the sodality members. The Married Men's Sodality has been reorganized along pretty much the same lines.

PHILIPPINE ISLANDS. *Manila.*—In the "summer house" of Santa Ana, 64 workmen finished on October 4 the spiritual exercises. On the 12th of the same month the Ateneo was honored by a visit from the new vice-governor, Mr. Charles Emmet Yeater. Mr. Yeater is also secretary of public instruction. He was accompanied by Mr. Nesbitt Duffy and Mr. O'Malley. Mr. Duffy is one of "our boys" from St. Louis, and at present is vice-president of the Manila Railway and Electric Company. Mr. O'Malley, one of our Holy Cross boys, is superintendent of private schools in the island. After a brief address in English by one of the students, Mr. Yeater answered, saying it was the first time he had been in a Catholic College, but he was well aware of the reputation the Jesuits had as educators, and felt that the fame in which the Ateneo was held throughout the islands was well deserved. The Vice-governor promised to return later with his wife and daughter that they might visit the physical and chemical laboratories and the museum.

Novitiate and College of San Jose.—Rev. Father Jose Alfonso, novice master and rector of the College, died in Spain last October. He had been in poor health for some time, and about a year ago went to Spain to recuperate. So far did he seem to have recovered his health that about three months ago he was about to embark again for the Philippines, but a sudden return of his infirmity prevented him. Father Alfonso was ordained in St. Louis, Mo. He had been five years rector of Vigan, and was the first novice master in the new novitiate. On October 25, one Father and three scholastics, Fr. Perez and Messrs. Zurbitu, Llenado and Carasig, arrived from Spain. Father Vives, lately of Woodstock, was also expected, but remained in Manresa. One Father is little for the immense work here, and I think not one of the scholastics knows English.

Davao.—The Protestants in Davao have had two reverses. The Governor of the Province, Mr. Carpenter, has prohibited their preaching in the apartments of the government employees, and in the prisons; they also lost the best benefactor in the wife of a rich American planter, Mr. Burdsfield, the latter having sold his plantation.

Vigan.—My "friend," the minister-medico of the Protestant Hospital here, has returned with his wife and family to America. I heard he was looking for a position in the army. If he does not get it he'll return as a missionary. His place as medico is supplied by a Filipino, while a newly arrived Americano, who knows nothing of medicine, will act as director of the hospital. The new Philippine army of 25,000 is, I think, now formed. It strikes me that many of the leaders here belonged to the old-time insurrectos. The

soldiers are still without arms or military supplies. Quezon delivered a much advertised speech in the Senate on November 5, in which he defines the attitude of the Philippines on the present war.

Mr. Quezon opened his address with the remark: "We must define our attitude." In continuation he said: "When it appears that the entire structure of civilization raised during the past centuries is threatened with destruction, we who are not parialis, but are, on the contrary a people who realize their responsibilities, who live not only in the world but with the world, cannot be indifferent to the horrible catastrophe which is taking place under our eyes, and it is our duty to declare now, where and when we may be found ready to contribute with all that we are, however small it may be, to the cause of humanity. Our creed is well known. We profess with all the conviction of our souls the principle, the creed of nationality. We maintain that every people has the right to rule its own destinies under its own sovereignty, if it desires. We affirm that this right is unquestionably ours. We believe in democracy. We deny that the Great Architect of the Universe has created men or chosen families whom he invests with the power to rule, as though they were vassals, all other men. The supreme authority resides, in our opinion, in the people, and in the people alone. These are our principles, our convictions, our creed."

Taking up his subject at the point at which he dropped it the evening before, Mr. Quezon told his hearers that if they believed that the United States was not sincere in its attitude, and that it was not its purpose to comply with its promises solemnly made; that if they did not believe that the United States had entered into the present war with the object in view of securing the liberty of the smaller nations, the Filipino people should, if they were men of worth, declare themselves against the United States. Those who would not so declare themselves, he said, would be cowards. But, on the contrary, he continued, if they believed that the United States is in the Philippines to aid and assist the Filipinos to make of themselves a self-governing nation; that if they believed the United States intended to fulfil its promises and that it has entered the war not for egotistic reasons but to defend democracy, it was the duty of the Filipino people to fight for and with the United States as long as the United States might need their services.

"How can the Filipino people stand face to face with the United States and with the other world powers if they remain indifferent?" he asked. "When American arms are victorious, as they surely will be, how can we ask of the United States the fulfilment of its promises to grant us our

independence unless we can demonstrate that we have done our part to assist it now?" He continued: "The triumph of the United States would mean more to us than to the United States; moreover, the triumph of the United States is absolutely necessary for us if we are to attain our ideals. In the war between America and Germany the fate of the Philippines is in the balance. Should America be defeated she would lose her colonies and have to pay a big indemnity. She would lose her nationality. For her future prosperity she does not need the Philippines and can pay the indemnity. But so far as the Philippine Islands are concerned, from the moment that the small peoples who have the right to govern themselves fall under the power of Germany they will lose all that right. Still there are a few who believe that to send our soldiers to the front would be to send them to the slaughter. This is either ignorance or bad faith, or both. We must send them if they are wanted and must go with them, for it must not be said that we sent others and stayed behind ourselves. It is our duty to assist the United States because with her victory over the Teutons will be established the supremacy of right over might and of democracy over slavery."

Divorce Question.—The divorce question has been again introduced in the Senate. Last year the Governor-General did not sign the bill, allowing it to become a law by not vetoing it; he did not sign because, he alleged, it was not broad or liberal enough. In the bill just introduced some eight new reasons of divorce are added.

Culion.—Father Tarrago, S. J., for several years superior of the leper colony, is now doing missionary work in China. He manifested strong signs of leprosy and for nearly two years was isolated by government authority. From May, 1906, the opening of Culion, until September, 1917, there have been 11,000 lepers there. Of these 11,000, there are only 4,200 at present. The remainder have passed to a happier life. This statement, I hope, may be made with all certainty, for, according to the statistics of 1916, of 438 lepers who died, only 28 died without the sacraments. Each day there are some 150 communions. Confessions are heard morning and evening, and the rosary recited in the chapel and in the hospital wards. Daily catechism classes are held, in the different dialects, at 8 A. M., for children. These classes are held in the chapel. Instruction is also daily given to the sick in the wards. There are five hospital buildings, three for men and two for women. These are visited daily morning and afternoon by the Fathers. These hospitals are under the supervision of eight Sisters of St. Paul de Chatres. An American visiting Culion a short while ago remarked: "I think these

Sisters are the best women in the world." On August 13, a Moro from Jolo, more than 50 years old, was baptized, receiving the name John Berchmans. On September 8, he went to enjoy with his newly chosen patron the happiness of heaven. He was instructed by a fellow patient, who knew the Moro dialect. This leper, Ernesto by name, is at present preparing 12 other Moros, six men and six women, for confession. Among the former is the Dato, Salip Mulung, who is considered "Summus Pontifex" of the Moros. On the 8th of September one Ijorrote, and on the 17th, a Chino was baptized. The two Jesuit missionaries in charge of Culion are Father Philip Millan, superior, and Father Rello, formerly of Woodstock. The third member of the community is Brother Murray.

South Africa. *Empandeni Mission.*—Empandeni is the largest mission station of Rhodesia, South Africa, conducted by the Jesuits. There are between two and three thousand natives on the estate, which has eleven school chapels for the natives. The rating given by the government school inspectors is very high, and the Catholic schools are among the finest in the district. The main building is of striking appearance and up to date in every detail. Built of beautiful white granite with a fine tower, it stands out a striking landmark for miles around.

Apart from the fact that these schools are in direct control of the Jesuits, who have been educators for centuries, the best native ability has been secured, and working under the direction of the Europeans, a strong body of native teachers has been developed. All the stations are visited frequently and no effort is spared to develop the school system to its highest efficiency.

Up to the present no attempt has been made to establish a boarding-school because of the amount required and again because the natives of these parts are opposed to letting the children remain away from home. Moreover, their services in gathering the crops and working in the fields are too valuable and for this reason they insist on the day school.

Washington.—*Aloysius Club Headquarters for the Catholic Women's War Relief Committee.*—Permanent headquarters have been secured at the Aloysius Club, connected with Gonzaga College, with the use of hall, clubrooms and a theater. The Women's Catholic War Relief Committee has organized committees of women in every Catholic parish in Washington to arrange for a series of dances, receptions, entertainments and other events for the soldiers, sailors and marines.

All the facilities of the club and theater have been placed at the use of the men in uniform through the Women's

Catholic War Relief Committee. The club features that will appeal to the men in uniform are billiard and pool rooms, the use of seven pianos, bowling alleys and tennis courts. In the Gonzaga theater, talent, both professional and amateur, from all the parishes of Washington, will give vaudeville performances regularly and a series of dances will be arranged. The use of the club house was offered by Rev. Father Rector, and the Rev. L. J. O'Hern, C. S. P., sent the following reply:

October 31st, 1917.

My Dear Father Conniff:

At the last meeting of our Catholic Women's War Relief Association, Mr. Colton conveyed to us your very kind offer of the Aloysius Club House, as a headquarters of the organization and rest room for the soldiers, as also the use of Gonzaga Hall for socials for the boys.

Permit me to offer you heartiest thanks and appreciation for your generosity in this regard from myself personally and from all the members of our organization. The value of this donation to the work cannot be estimated in terms of money, and I am sure we all realize the possibilities of extending the work which it opens up to us.

With renewed expressions of our grateful appreciation, I remain,

Fraternally yours in Christ,

LEWIS J. O'HERN, C. S. P.,
Chairman Catholic War Relief Service.

Holy Trinity Church.—The $75,000 *Campaign.*—The campaign began November 30 and closed December 11th. The grand total raised by the 150 workers of the campaign committee organization during ten days of hard, earnest and laborious effort was $90,372.51. Of this amount the women's division, composed of 11 teams, raised $55,098.01; the men's division, composed of six teams, raised $33,974.50; the executive committee, $1,300.00. The goal was reached and far surpassed.

Worcester.—*Holy Cross College.—Bishop Beaven's Silver Jubilee.*—October 25th was a memorable occasion at Holy Cross. A formal reception and entertainment was tendered the Rt. Rev. Thomas D. Beaven, D. D., '70, on the advent of his twenty-fifth anniversary as bishop of Springfield. At the entertainment in the morning "Greetings from the Students" were presented. Then followed a delightful little comedy, "Who's Who in Tembridge." A pleasant feature of the celebration were the extremely beautiful souvenir programs for the anniversary, which were the special arrangement of Father Francis P. Donnelly, S.J. His touch

could easily be discerned in the clever verses written under the illustrations of scenes in the Reverend Bishop's life, with which the program booklet was replete. Father Donnelly also contributed a greeting song from the Faculty, "Purple and Silver." Another feature of the program was a sonnet as a greeting from the Alumni, by Father Michael Earls, S. J., '96. There were printed also the greetings from the Holy Father, conferring high favors upon his Lordship, and making him a member of the Pontifical family. The Holy Father pays this special high tribute to Bishop Beaven because of his extreme religious zeal to alleviate the sufferings of the priests and nuns of Mexico. The greetings of the Very Reverend Father General Ledóchowski, of the Society of Jesus, were also given in the souvenir.

On this same occasion a beautiful chalice was presented to the Bishop on behalf of the General Alumni of Holy Cross, by Rev. Edward J. Fitzgerald, '88, president of the General Alumni. Afterwards, when Bishop Beaven rose to speak, he asked that, as a pledge of his living in the memory of his beloved college, the beautiful chalice be accepted by Alma Mater for the college chapel altar. Every feature of the celebration was admirably carried out, and won the deep-felt appreciation of the Bishop.

Letter from Bishop Hoban.—Rt. Rev. Michael J. Hoban, D. D., Bishop of Scranton, Pa., sent the following congratulations to Holy Cross on her grand record opening:

BISHOP'S HOUSE

Scranton, Pa., October 24, 1917.

Rev. Dear Father Dinand:

Hurrah for Holy Cross! Crescit eundo. 624 is just splendid—as Convent girls would say. I thought that the war would have a serious effect on your number, but it looks now as if the Diamond Jubilee year would be also a Dinand joyful year. Accept congratulations.

Faithfully yours in Christ,
M. J. HOBAN.

Holy Cross at Harvard Commencement.—At the Harvard Commencement exercises, June 18th, Governor McCall paid a glowing tribute to the fine patriotic spirit displayed at Holy Cross in this war crisis. The mention of Holy Cross, and the fine tribute of the Governor drew prolonged applause from the big audience.

Laymen's Retreat.—The Annual Laymen's Retreat was conducted by Father Rector during the summer, from August 17th to August 20th; and a second retreat, held from August 26th to August 29th. About 60 men attended each retreat.

Home News. *Jubilarians of* 1918.—But three members of our Province celebrate in 1918 their year of jubilee. The golden jubilarians are Father Michael F. Byrne and Brother James Marley, who entered the Society on September 12 and September 11, respectively, 1868. Brother Louis Kaiser will celebrate this year his diamond jubilee, having entered the Society on April 27, 1858.

Academy in Honor of St. Catherine.—The philosophers honored their patroness, St. Catherine, by an academy held on the evening of November 25. The program, consisting of essays, poems, songs and instrumental music, was uniquely conceived and arranged in the form of a philosophical thesis dedicated to Sanctae Patronae Catherinae. The thesis reads as follows: *Catherina Patrona Vera Verae Philosophiae. Scholam Convocabit*—Symphonia; *Thesim Enuntiabit*—F. McCauley; *Praenotulas Sonabit*—F. Conroy; *Adversarios Quosdam Nominabit*—F. Nugent; *Thesim Probabit*—F. Torpy; *Argumentum Confirmabit*—Communitas; *Corollarium Tradent*—FF. Quinque Cantantes; *Scholion Primum Explicabit*—F. G. Kelly; *Scholion Alterum*—Coetus Concinentium; *Difficultates Dissipabit*—F. Barry; *Scholam Dimittet*—Symphonia.

Fall Disputations.—The fall theological and philosophical disputations took place on November 27 and 28. In theology: *Ex Tractatu de Sacramento Poenitentiae,* Father D. A. Cirigliano, defender; Fathers F. Boehm and F. Cavey (New Orleans Province), objectors. *Ex Tractatu de Sanctissima Trinitate,* Father I. W. Cox, defender; Fathers M. A. Clark and C. R. Risacher, objectors. Essays: *Ex Sacra Scriptura,* "The Protevangelium: Genesis III, 14-15, Father J. M. Jacobs. *Ex Jure Canonico,* "The New Code and its Bearing on Preceding Legislation," Mr. C. G. Herzog. *Ex Historia Ecclesiastica,* "The Principles Governing the Relations between Church and State During the Middle Ages," Mr. G. T. Eberle. In philosophy: *Ex Ethica,* Mr. J. D. Nugent, defender; Messrs. T. Al. Fay and W. W. Rice, objectors. *Ex Theologia Naturali,* Mr. E. S. Pouthier, defender; Messrs. C. J. Foley and E. J. Kolkmeyer, objectors. *Ex Cosmologia,* Mr. J. E. Grattan, defender; Messrs. W. J. Hoar and E. E. McCarthy, objectors. Lecture: *Ex Geologia,* "A Geological Timepiece" (Illustrated), Mr. J. A. Tobin.

Winter Disputations.—The winter disputations were held on February 15 and 16. In theology: *De Sacramento Poenitentiae,* Mr. A. J. Hohman, defender; Messrs. J. B. Mahoney and P. J. McHugh, objectors. *Ex Tractatu De Deo Uno,* Mr. F. C. Wheeler, defender; Messrs. C. J. Deane and F. L. Reilly, objectors. Essays: *Ex Sacra Scriptura,* "The Universality of the Flood," Mr. W. H. McClellan. *Ex Jure*

Canonico, "Religious Vocation," Mr. G. G. Hogan. *Ex Historia Ecclesiastica,* "The Election of Pope Urban VI," Mr. M. I. X. Millar. In philosophy: *Ex Theologia Naturali,* Mr. W. B. O'Shaughnessy, defender; Messrs. F. W. Henfling and F. J. Reilly, objectors. *Ex Psychologia,* Mr. W. A. Carey, defender; Messrs. J. A. Waldron and R. I. Gannon, objectors. *Ex Cosmologia,* Mr. J. T. O'Brien, defender; Messrs. J. J. Dwyer and J. B. Walsh, objectors. Essay: *Physics,* "Vibratory Motion," Mr. S. F. McNamee.

SUMMER RETREATS.

Given by the Fathers of the California Province.
From June 1 to October 1, 1917.

TO SECULAR CLERGY—			
Great Falls, Mont	1		29
Sacramento, Cal	1		34
Spokane, Wash	1		35
RELIGIOUS MEN—			
Benedictines.			
Cottonwood, Idaho	1		6
Brothers of Mary.			
Santa Clara, Cal	1		29
LAYMEN AND STUDENTS—			
Oakland, Cal	1		230
St. Ignatius, Portland, Ore	1		5
St. Ignatius, San Francisco	3		780
St. Vincent's, Los Angeles	1		225
St. Joseph's High School, San Jose	1		230
Santa Clara University	5		517
Seattle College	2		155
Gonzaga University, Spokane	2		320
RELIGIOUS WOMEN—			
Benedictines.			
Colton, Idaho	1		18
Cottonwood, Idaho	1		35
Mt. Angel, Ore	2		93
B. V. Mary.			
Butte, Mont	1		18
San Francisco, Cal	2		44
Carmelites.			
Los Angeles, Cal	1		10
Charity (Leavenworth).			
Helena, Mont	1		40
Charity (Perpet. Adorat.)			
Colfax, Wash	1		13
Daughters of Jesus.			
Lewiston, Mont	1		20
Dominicans.			
Los Angeles, Cal	1		22
Franciscans.			
Havre, Mont	1		12
Pendleton, Ore	1		75
Tacoma, Wash	1		16
Tekoa, Wash	1		25
Good Shepherds.			
Los Angeles, Cal	1		14
Seattle, Wash	2		44
Spokane, Wash	1		17
Helpers of the Holy Souls.			
San Francisco, Cal	1		18
Holy Child Jesus.			
Portland, Ore	1		14
Holy Family.			
San Francisco, Cal	2		112
Holy Family (Canada).			
Menlo Park, Cal	1		22
Holy Names.			
Oakland, Cal	2		154
Seattle, Wash	1		60
Sharb, Cal	1		80

Hospital Sisters of St. Joseph.
Polson, Mont.....1..... 7
Humility of Mary.
Great Falls, Mont.....1..... 14
Immaculate Heart.
Hollywood, Cal.....2.....110
Mercy.
Grass Valley, Cal.....1..... 30
Los Angeles, Cal.....2..... 76
San Diego, Cal.....2..... 57
San Francisco, Cal.....3.....105
Missionary Sisters Sacred Heart.
Los Angeles, Cal.....1..... 36
Seattle, Wash.....2..... 39
Notre Dame.
San Francisco, Cal.....1..... 40
San Jose, Cal.....1..... 160
Santa Clara, Cal.....1..... 75
Poor Clares.
Spokane, Wash.....1..... 11
Precious Blood.
Portland, Ore.....1..... 27
Presentation.
Berkeley, Cal.....1..... 55
Gilroy, Cal.....1..... 12
San Francisco, Cal.....1..... 65
Providence.
Missoula, Mont.....3.....184
Oakland, Cal.....1..... 36
Vancouver, Wash.....2.....180
Sacred Heart.
Point Grey, B. C.....1..... 36
San Francisco, Cal.....1..... 21
Seattle, Wash.....1..... 24
St. Anne.
Victoria, B. C.....2.....136
St. Joseph.
Eureka, Cal.....1..... 48
Lewiston, Idaho .....1..... 40
Los Angeles, Cal.....1.....128
Oakland, Cal.....1..... 45
Slickpoo, Idaho.....1..... 28
St. Joseph of Peace.
Bellingham, Wash.....1..... 25
Rossland, B. C.....2..... 22
Seward, Alaska.....1..... 5
St. Mary.
Beaverton, Ore.....2.....120
Ursulines.
Great Falls, Mont.....1..... 40
Seattle, Wash.....1..... 8
St. Ignatius, Mont.....1..... 11
St. Paul's, Mont.....1..... 7
St. Xavier, Mont.....1..... 7
Visitation.
Tacoma, Wash.....1..... 22

SECULAR LADIES AND PUPILS—
Franciscan.
Pendleton, Ore. (Girls).....1.....200
Spokane, Wash.....1.....150
Good Shepherd.
Los Angeles, Cal. (Children).....1..... 80
Los Angeles, Cal. (Penitents).....1..... 35
Spokane, Wash. (Children).....1..... 37
Holy Names.
Oakland, Cal. (Ladies).....1..... 80
Oakland, Cal. (Girls).....1.....275
Portland, Ore. (Girls).....1.....170
Seattle, Wash.....2.....225
Short, Cal.....1.....125
Spokane, Wash.....1.....150
Immaculate Heart.
Los Angeles, Cal. (Girls).....1.....125
Mercy.
Rio Vista, Cal. (Girls).....1.....125
Sacramento, Cal. (Nurses).....1..... 40
San Diego, Cal. (Nurses).....1..... 35
San Francisco, Cal. (Nurses).....2.....100

Missionary Sisters.
Los Angeles, Cal. (Girls).....1.....225
Notre Dame.
San Francisco, Cal. (Girls).....1.....225
San Jose, Cal. (Girls).....1.....230
San Jose, Cal. (Ladies).....1.....110
San Jose, Cal. (Normal School).....1..... 55
Santa Barbara, Cal. (Girls).....1.....200
Santa Clara, Cal. (Girls).....1.....160
Watsonville, Cal. (Girls).....1..... 80
Providence.
Oakland, Cal. (Nurses).....1..... 40
Portland, Ore. (Nurses).....1..... 90
Seattle, Wash. (Nurses).....1..... 52
Spokane, Wash. (Nurses).....2..... 80
Sacred Heart.
Menlo Park, Cal. (Girls).....1..... 80
Point Grey, B. C. (Ladies).....1..... 51
Point Grey, B. C. (Girls).....1..... 60
San Francisco., Cal. (Ladies).....1.....200
San Francisco, Cal. (Girls).....1..... 75
San Francisco, Cal. (Teachers).....1..... 75
Seattle, Wash. (Girls).....1..... 80
Seattle, Wash. (Ladies).....1..... 90
St. Joseph.
Tucson, Ariz. (Girls).....1..... 70
Tucson, Ariz. (Nurses).....1..... 12
St. Mary.
Beaverton, Ore. (Girls).....1.....100
Ursulines.
Great Falls, Montana (Ladies).....1..... 75

SUMMARY.

	Retreats—	*Retreatants.*
To Priests	3	98
Religious Men	2	35
Laymen and Students	16	2,462
Religious Women	80	3,068
Secular Ladies and Pupils	43	4,507
Total Retreats	144	
Total Retreatants		10,170